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# The National Catholic Educational Association

## BULLETIN

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VOL. XXXIX

AUGUST, 1942

No. 1

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### REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRTY-NINTH ANNUAL MEETING CHICAGO, ILL. APRIL 7, 8, 9, 1942

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*Nihil Obstat*

GEORGE JOHNSON,  
CENSOR DEPUTATUS

*Imprimatur*

†MICHAEL J. CURLEY,  
ARCHBISHOP OF BALTIMORE AND WASHINGTON

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# THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

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1942-46  
 1941-45  
 1940-44  
 1939-43  
 New England  
 Eastern  
 Midwest



## OFFICERS

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 Secretary Rev John J Voight, New York, N Y  
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 General Executive Board

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Rev Edward J Gorman, A M, Fall River, Mass  
Rev Norbert N Shumaker, P D, Toledo, Ohio  
Sister Leonita, S C, Cincinnati, Ohio

---

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Vice-Chairman Rev Stephen J Landherr, CSSR Ph L Esopus, N Y  
Secretary Sister M Janct, CSJ St Louis, Mo

---

### CATHOLIC BLIND-EDUCATION SECTION

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Secretary Sister M Louis, CSJ, Lansdale, Pa

---

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Vice-President Right Rev Albert G Meyer, S T D, SSL, St Francis, Wis  
Secretary Rev John J Clifford, SJ, Mundelein, Ill  
General Executive Board  
Rev Francis J Connell, CSSR, S T D, Washington, D C  
Very Rev Stephen Thus, OSB, St Meinrad, Ind

---

### MINOR-SEMINARY SECTION

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Vice-Chairman Right Rev Abbot Columban Thus, OSB, St Benedict, La  
Secretary Very Rev Augustine Hobeicht, OFM, Santa Barbara, Calif

# CONSTITUTION

---

## ARTICLE I

### NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

## ARTICLE II

### OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education, and to promote the principles and safeguard the interests of Catholic education in all its departments

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends

## ARTICLE III

### DEPARTMENTS

SECTION 1 The Association shall consist of the Catholic Seminary Department, the Catholic College and University Department, the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

## ARTICLE IV

### OFFICERS

SECTION 1. The officers of the Association shall be a President General, several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General, a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC 2 All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

## ARTICLE V

### THE PRESIDENT GENERAL

SECTION 1 The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2 The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

## ARTICLE VI

### THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-*

*tempore* Chairman shall be elected by the Association on nomination, the Secretary putting the question

## ARTICLE VII

### THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

## ARTICLE VIII

### THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

## ARTICLE IX

### THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make

## 14 NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

## ARTICLE X

### MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

## ARTICLE XI

## MEETINGS

SECTION 1 Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association

## ARTICLE XII

## AMENDMENTS

SECTION 1 This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

## ARTICLE XIII

## BY-LAWS

SECTION 1 By-Laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting, but no By-Law shall be adopted on the same day on which it is proposed

## BY-LAWS

1 The Executive Board shall have power to fix its own quorum, which shall not be less than one third of its number

## INTRODUCTION

---

This volume contains the proceedings of the Thirty-ninth Annual Meeting of the National Catholic Educational Association which was held in Chicago, Ill., April 7, 8, 9, 1942. The country had been at war for four months and as a consequence the delegates came to the meeting motivated by the purpose of finding out what they and the institutions and school systems which they represented might contribute to the nation in its peril and hasten the day of a victorious peace.

Under the inspired leadership of His Excellency, the Most Reverend Samuel Alphonsus Stritch, Archbishop of Chicago, the 1942 Meeting will be remembered as one of the most successful the Association has ever held. In every Department and Section splendid papers were read and discussions of a very practical character were conducted. This volume is published with the hope that those members of the Association who were unable to attend the Chicago Meeting, as well as all interested readers, may learn what the leaders in Catholic education are thinking and doing in the midst of the present crisis.

The National Catholic Educational Association has no authority to legislate in regard to Catholic education, nor is it an accrediting agency. It is a medium that Catholic educators have developed for the purpose of meeting together, discussing their common problems, and striving to come to a fuller understanding of the function of Catholic education in American democratic society. The Association from the beginning has enjoyed the confidence and the encouragement of the hierarchy, whose interests it has always striven to serve. In the critical days ahead it is resolved to contribute in every way it can to the strengthening of our Catholic schools to the promotion of the ideals of Christian education.



## MEETINGS OF THE EXECUTIVE BOARD

---

WASHINGTON, D. C , November 7, 1941, 10 00 A M

A meeting of the General Executive Board of the National Catholic Educational Association was held at the Raleigh Hotel, Washington, D C , Friday, November 7

The following members were present. The Most Rev John B Peterson, Manchester, N H., Rev Paul E Campbell, Pittsburgh, Pa , Brother Eugene A Pauln, S M , Kirkwood, Mo., Right Rev Richard J Quinlan, Boston, Mass , Very Rev Michael J Larkin, S M , New Orleans, La , Rev Francis J Connell, C S S R, Washington, D C ; Very Rev Stephen Thuys, O S B , St. Meinrad, Ind , Right Rev. Wilham T Dillon, Brooklyn, N Y ; Rev Julius W. Haun, Winona, Minn , Rev Julian L Malne, S J, West Baden Springs, Ind , Rev Leo C Gainor, O P., A M , Columbus, Ohio, Brother William Sharkey, S C , Vicksburg, Miss , Rev James T O'Dowd, San Francisco, Calif , Rev Edmund J Goebel, Milwaukee, Wis , Rev Carroll F Deady, Detroit, Mich , Rev Felix N Pitt, Louisville, Ky ; Very Rev Msgr William R Kelly, New York, N. Y , Rev George Johnson, Secretary.

The minutes of the previous meeting were read and approved

The Secretary General presented the following report concerning membership in the Departments:

Seminary Department	24
Minor-Seminary Section	22
College and University Department	150
Secondary-School Department	317
-Sustaining Membership	28
General Membership . . . . .	1,405
School-Superintendents' Department . . . . .	76
Parish-School Department	1,379
Deaf-Education Section . . . . .	24
Blind-Education Section . . . . .	3
Total . . . . .	<hr/> 3,428

It was voted that the report be approved and filed

The annual financial report of the Association was read by the Treasurer General. It was voted to appoint the following Committee to audit the report: Right Rev William T Dillon, Very Rev Michael J Larkin, S M, Rev Julian L Maline, S J, Rev Carroll F Deady, Rev James T O'Dowd. The Auditing Committee submitted the following report:

"We have examined the report of the Treasurer General and find that it agrees with the receipts and vouchers and is correct

"(Signed) WILLIAM T DILLON  
MICHAEL J LARKIN, S M  
JULIAN L MALINE, S J  
CARROLL F DEADY  
JAMES T O'DOWD "

It was voted to accept the report of the Auditing Committee

The publication policies of the Association and suggestions for better methods of keeping in contact with the membership in all departments were considered

The Most Reverend Chairman appointed the following Committee on Publications and Finance, with instructions to consider the whole problem and to report back to the General Executive Board at its next meeting. The Committee consists of the following members: Rev. Julian L. Maline, S J, Chairman, Rev Julius W Haun, Rev. Francis J Connell, C S S R, Rev Carroll F Deady, Rev Edmund J Goebel, with the Secretary General and the Treasurer General as *ex officio* members.

It was voted to hold the 1942 Meeting of the Association in San Francisco at Easter time. Preliminary committee meetings to be held on Easter Sunday, April 5, and the convention to assemble on Monday, April 6, and conclude its program Wednesday, April 8, at noon.

The Parish-School Department, since the Secondary-School Section has become an independent department, is

now concerned almost exclusively with the problems of elementary education Under the circumstances, a suggestion was received from the Superintendents' Department that the name of the Parish-School Department be changed to Department of Elementary Schools It was voted to refer the suggestion of change of name to the Executive Committee of the Parish-School Department with an indication of approval of the change on the part of the General Executive Board

The meeting adjourned

GEORGE JOHNSON,  
*Secretary*

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CHICAGO, ILL , April 6, 1942, 8 00 P M

A meeting of the Executive Board of the National Catholic Educational Association was held at the Stevens Hotel on Monday evening, April 6, 1942 The President General, the Most Rev John B Peterson, presided

The following members were present: Most Rev John B Peterson, Manchester, N H , President General, Rev John B Furay, S J , Mundelein, Ill , Rev William F Cunningham, C S C , Notre Dame, Ind ; Rev Paul E Campbell, Pittsburgh, Pa , Brother Eugene A Paulin, S M , Kirkwood, Mo ; Right Rev Richard J. Quinlan, Boston, Mass , Very Rev Stephen Thuus, O S B , St. Meinrad, Ind , Right Rev William T Dillon, Brooklyn, N Y.; Rev Julius W Haun, Winona, Minn , Rev Francis L Meade, C M , Niagara University, N Y , Rev Julian L Malne, S J., West Baden Springs, Ind.; Rev James T O'Dowd, San Francisco, Calif , Rev Edmund J Goebel, Milwaukee, Wis , Rev. Carroll F. Deady, Detroit, Mich , Rev Felix N Pitt, Louisville, Ky., Very Rev Msgr. William R Kelly, New York, N Y ; Rev. George Johnson, Washington, D C , Secretary

The minutes of the previous meeting were read and approved It was voted to authorize the President General to appoint the regular Committees on Program, Finance, and Publication

It was voted to request the Association to authorize the President General to appoint the Committees on Resolutions and Nominations

A communication was received from the Chairman of the Advisory Committee, Most Rev Francis W Howard, informing the Most Reverend President General that at a meeting of the Advisory Committee held in Philadelphia on Tuesday, March 3, the names of the Right Rev John J Bonner, Diocesan Superintendent of Schools, Philadelphia, Pa, and the Very Rev. Thomas A Steiner, C S C, Provincial Superior, Notre Dame, Ind, were accepted for membership and asking the Executive Board for concurrence It was voted to concur in the action of the Advisory Committee

The Rev Julian L Maline, S J, presented the report of the Committee on Finance and Publications. The following actions were taken:

I It was voted that the Proceedings of the Annual Meeting be printed in one volume and that copy for the *Bulletin* not in the Secretary General's hands by the deadline be omitted from the *Bulletin*, that the *General News Letter* supersede two small *Bulletins*, that the Association bear the expense of the *College News Letter*, that the Secondary-School Department be authorized to publish a Quarterly Bulletin of from 24 to 32 pages, for distribution to institutional members of the Department.

II It was voted that for the present no increase of dues be levied on the College and University Department; that the institutional membership dues in the Secondary-School Department continue for \$10 00 for schools enrolling 250 or more, and \$5 00 for schools under 250; that the Sustaining Membership for the School Superintendents be abolished and the dues in the School-Superintendents' Department be \$5 00, for which dues members be entitled to receive all publications of the Association, the *College News Letter*, and the *Quarterly Bulletin* of the Secondary-School Department included

III It was voted that it be left to the Presidents of the College Department and the Secondary-School Department to appoint the editors of their respective publications, having received the recommendations of their respective Executive Committees Editorial responsibility shall rest entirely with these Departments and their respective Editorial Boards The General Executive Board shall not be responsible for details in publication

IV. It was recommended that the College and University Department consider issuing the *College News Letter* in a format easier to handle and to file

V It was voted that a meeting of the General Executive Board of the Association be held normally the last week in June to approve the financial statement of the Association and to fix upon the place of the next Annual Meeting

The Most Reverend President General announced that a letter had been received from the President of the United States, which would be read at the Opening Meeting of the convention.

The meeting adjourned.

GEORGE JOHNSON,  
*Secretary*

## REPORTS

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### REPORT OF THE COMMITTEE ON PUBLICATIONS AND FINANCE TO THE EXECUTIVE BOARD OF THE ASSOCIATION

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Stevens Hotel, February 27-28, 1942, Chicago, Ill

The Committee on Publications and Finance met at the Stevens Hotel, Chicago, Ill, February 27 and 28 Present were Rev Julius W Haun, representing the College and University Department, Rev Julian L Malne, S J, representing the Secondary-School Department, Rev Carroll F Deady, representing the Parish-School Department, Rev Edmund J Goebel, representing the School-Superintendents' Department; Right Rev. Richard J. Quinlan, Treasurer General, and Rev. George Johnson, Secretary General The Rev Julian L Malne, S J, acted as Secretary

#### REPORT

In these times of domestic stress and world turmoil, the threats to unhampered freedom in the conduct of private education are numerous and swift. To meet them we need unity in our system of Catholic Education, and for unity we need an informed personnel It follows that information of value to the welfare of the whole or of a part which may come to the officers of the Association, or to those of its several departments, sections, and units, should be quickly transmitted to all persons interested. This need for information calls for a channel by which such transmission can be made readily and speedily The present publications of the Association, however, are inadequate to the purpose, and there are not sufficient funds in the current budget to enable the officers to devise and execute better means The first step, therefore, in meeting the present need is to supply the Association with additional funds, leaving to the Executive Board the final decision as to the most efficient means for the dissemination of information, and the manner and frequency of publication.

## DIVISIONS OF THE REPORT

I The Financial Condition of the Association and the Demands which Proposed New Publications Would Make on the Treasury

II Publications Intended for the Whole Membership of the Association

III. Publications Intended for Particular Departments in the Association.

IV. Editorial Machinery for New Publications

V Miscellaneous Business

*I. Financial Condition of the Association and Demands Which Proposed New Publications Would Make on the Treasury of the Association*

The following table based on data for the fiscal year, July 1, 1940, to June 30, 1941, shows the revenue which the Association received from each Department and Section:

	Dues	Receipts	Per Cent
Seminary Department	\$25 00	\$525 00	6 0
Minor-Seminary Section	10 00	150 00	1 7
College and University Department	20 00	3,080 00	35 3
Secondary-School Department	10 00	2,860 00	32 7
School Superintendents			
Sustaining Members	132 00	10 00	
Department Members	118 00	2 00	250 00
Parish-School Department		2 00	1,833 00
Deaf-Education Section		2 00	34 00
Blind-Education Section		2 00	6 00
		<hr/>	<hr/>
		8,738 00	100 0

According to the Treasurer General of the Association, there was a balance in the treasury on February 14, 1942, of \$7,871.92, and the only outstanding obligations, amounting to approximately \$6,400.00, were for the printing and mailing of the Proceedings of the 1941 Meeting and for the two smaller Bulletins to follow. There is, then, left an unencumbered balance of \$1,471 00. The Association, therefore, is solvent and has a modest surplus which could be assigned to publications. Further, there is good reason to believe that the condition of the treasury will be even better at the end of the current fiscal year.

## 24 NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The estimated cost of the proposed new publications is as follows:

(1) <i>General News Letter</i> , 5 issues, including postage, at \$200 00 per issue	\$1,000 00
(2) <i>College News Letter</i> , total cost to be borne by the Association, per year	750 00
(3) <i>Quarterly Bulletin</i> of the Secondary-School Department, page-size and stock like those of the present Bulletins, 24-32 pages, 1,000 copies	500 00
	<hr/> \$2,250 00

In brief, to finance these publications the Association, with \$1,471.00 available, needs an additional \$779 00. If the total cost of new publications is placed at the outside at \$2,500 00, the additional revenue to be raised amounts to \$1,029 00.

### II. *Publications for All Members of the Association.*

(1) The Committee on Publications and Finance recommends that the *Bulletin* which contains the Proceedings of the Annual Meeting continue to be printed in one volume, as has been done heretofore, in this form it is most serviceable to libraries and provides a cross-section of Catholic educational opinion for the year

(2) In order that this volume of Proceedings may appear at the scheduled time of publication, the Committee recommends that a dead-line be set, by which time copy must be submitted to the Secretary General for publication under penalty of omission from the *Bulletin*

(3) In accordance with the opening paragraph of this report, the Committee recommends that the *General News Letter* recently inaugurated, as being more timely, informative, and stimulating, supersede two of the small issues of the *Bulletin*. The announcement of the annual meeting will have to be published as before, either as an issue of the *Bulletin* or as an issue of the *General News Letter*.

(4) Since the present smaller *Bulletins* cost approximately \$200 00 an issue, their elimination is equivalent to providing \$400 00 toward financing the new publications.



*III Publications Intended for Particular Departments in the Association*

(1) *The College and University Department*—Inasmuch as the *College News Letter* has now become the official organ of the College and University Department, the Committee recommends that this publication be furnished, without further charge, to all members of the Department in good standing

In view of the fact that the Department already contributes in dues 35 per cent of all departmental and sectional revenues, the Committee recommends that for the present there be no increase in the dues for membership in the Department. In the fiscal year 1940-1941, the Department contributed dues to the amount of \$3,080 00. Its expenses amounted to \$614 00.

This year's budget for the *College News Letter*, based on the subscription plan, was \$664 00. It is estimated that according to the plan for distribution given above the cost will amount to \$750 00.

(2) *The Secondary-School Department*.—For three years the Secondary-School Department has been asking the Executive Board for authorization and funds to publish, for distribution to institutional members of the Department, a 24 to 32 page Quarterly Bulletin. This Quarterly Bulletin would serve as a bond of union between the members of the Department and between the Regional Units of the Department, would provide a medium of publication for the proceedings of the meetings of the Regional Units, and would serve as an inducement to secondary schools to take out institutional membership in the Department. Partly by holding out the promise of such a Bulletin, the Department increased its institutional membership from 120 in the year 1937-1938, to 317 in the year 1940-1941. This number (317), however, is but a fraction of the 2,164 Catholic secondary schools in the United States, and presumably most of the 317 institutional members are from the group of 351 schools with enrollments over 250.

Convinced that institutional membership dues of \$10 00 are too much to ask of smaller schools and convinced that a Quarterly Bulletin will well serve the purposes proposed above, the Committee recommends (1) that the dues for institutional membership in the Secondary-School Department be reduced to \$5 00 for schools enrolling less than 250 pupils, and be kept at \$10 00 for those enrolling 250 pupils or more, and (2) recommends that the Secondary-School Department be authorized to publish a Quarterly Bulletin of from 24 to 32 pages for distribution to institutional members of the Department

With the added inducement offered by this Quarterly Bulletin the Secondary-School Department should be able to increase considerably its institutional memberships. If it can hold the 317 schools paying dues of \$10 00 (\$3,170.00) and can induce as little as one-third of the 1,606 smaller schools to take out the \$5 00 membership, it will bring to the treasury of the Association \$5,845 00, or \$2,985.00 more than the Department contributed in 1940-41. This increase alone would be almost three times the \$1,029.00 additional revenue needed to finance the new publications.

During the fiscal year 1940-1941 the Department contributed \$2,860 00 in institutional memberships, or 32.7 per cent of all departmental revenues. During the same year its expenses amounted to \$157.35.

(3) *The School-Superintendents' Department.*—According to the 1938 survey there are 111 School Superintendents. Of this number 21 hold Sustaining Memberships with annual dues of \$10 00 (\$210 00), 76 Superintendents pay the annual dues of \$2 00 (\$152 00). The total receipts from the Department in the fiscal year 1940-1941, therefore, were \$250 00, or 2.9 per cent of all departmental revenues. During the same fiscal year this Department had no expenses.

In view of the improved financial condition of the Association and in view of the Superintendents' interest in all departments of the Association, the Committee recom-

mends that the Sustaining Membership be abolished, that the dues of the School Superintendents be \$5 00, and that for this sum they receive all publications of the Association, the *College News Letter* and the Quarterly Bulletin of the Secondary-School Department included

If the 97 Superintendents now holding Sustaining Memberships and General Memberships will all pay the proposed annual dues of \$5 00, the revenue of the Association will be increased by \$235 00

(4) *Summary of Needs and Sources of Revenue for New Publications*

NEEDS	Funds in addition to \$1,471 00 surplus	\$1,029 00
SOURCES		
(a)	Ehmination of two Bulletins	400 00
(b)	Increase in Secondary-School Memberships	2,985 00
(c)	Increase from Superintendents' Dues	235 00
		<hr/>
		\$3,620 00

IV *Machinery for Management of Publications.*

The Committee recommends that the choice of the editorial staff and the detailed planning of the publication of the *College News Letter* and the Quarterly Bulletin of the Secondary-School Department be left to the Presidents of these Departments, who will act after hearing the recommendations of their respective departmental Executive Committees.

The Committee further recommends that these departmental publications be published through the Washington office of the Secretary General, to whom all copy is to be sent.

It recommends, too, that in case there is question of deleting material submitted by the Editor for the *College News Letter* or the Quarterly Bulletin of the Secondary-School Department, the Secretary General confer with the Editor regarding this deletion, and, that, if an agreement cannot be reached between the Secretary General and the Editor in question, the problem be referred for final decision to the Committee on Publications of the Executive Board of the Association

Finally, the Committee recommends that the College and University Department consider changing the format of the *College News Letter* to one more easily handled and filed, and that in particular the forthcoming *Supplement*, which is to list the names of all member colleges and universities together with the names of the officials of these institutions, be prepared in a format more handy for the frequent use to which it will be put

#### V *Miscellaneous Business*

In order to have timely approval of the Financial Statement of the Association for inclusion in the *Bulletin* of the Proceedings of the Annual Meeting, the Committee recommends that a meeting of the Executive Board of the Association be held in late June. It believes, too, that it would be desirable to decide at this June meeting, the place of the next annual meeting. If this June meeting were held, the fall meeting could be more completely devoted to the important work of discussing the policies of the Association

#### SUMMARY OF RECOMMENDATIONS OF COMMITTEE ON PUBLICATIONS AND FINANCE

(1) That the Proceedings of the Annual Meeting be printed in one volume

(2) That copy for the *Bulletin* not in the Secretary General's hands by the dead-line be omitted from the *Bulletin*

(3) That the *General News Letter* supersede two small *Bulletins*.

(4) That the Association bear the expense of the *College News Letter*

(5) That for the present no increase in dues be levied on members of the College and University Department.

(6) That the institutional membership dues in the Secondary-School Department continue at \$10.00 for schools enrolling 250 or more, that it be \$5.00 for schools under 250; and that the Department be authorized to publish a Quarterly Bulletin of from 24-32 pages for distribution to institutional members of the Department.

(7) That the Sustaining Membership for School Superintendents be abolished, that the dues in the School-Superintendents' Department be \$5 00, and that for these dues members be entitled to receive all publication of the Association, the *College News Letter* and Quarterly Bulletin of the Secondary-School Department included.

(8) That it be left to the Presidents of the College and the Secondary-School Departments to appoint the Editors of their respective publications, having received the recommendations of their respective Executive Committees

(9) That these departmental publications be published through the Washington office of the Association.

(10) That the final decision regarding the elimination of material from either of these publications rest with the Committee on Publications and Finance of the Association

(11) That the College and University Department consider issuing the *College News Letter* in a format easier to handle and file.

(12) That a meeting of the Executive Board of the Association be held in late June to approve the Financial Statement of the Association and to fix upon the place of meeting for the next annual meeting

Respectfully submitted,

JULIAN L. MALINE, S J ,  
Secretary

# FINANCIAL REPORT of The National Catholic Educational Association

## TREASURER GENERAL'S REPORT

Boston, Mass., June 25, 1942

### Receipts

1941	To Cash—	
July 1	Balance on hand as per last statement	\$ 889 24
Nov 18	Received per Secretary General	10,000 00
1942		
June 16	Received per Secretary General	6,429 68
June 24	Received per Secretary General	5,000 00
<b>Total cash received</b>		<b>\$22,818 87</b>

### Expenditures

1941	By Cash—	
Nov 19	Order No 1	Business Management, National Catholic Welfare Conference—Building Service—Office rent, May 20, 1941 to October 20, 1941
		\$ 125 00
Nov 19	Order No 2	Ransdell Incorporated—printing—May Bulletin, 1941
		180 00
Nov 19	Order No 3	N C E A Washington Bank Account—Reimbursement for checks sent to following for expenses incurred in attending meeting of Subcommittee on Military Affairs of National Committee on Education and Defense
		\$30 90
		Right Rev William T Dillon 78 40
		Rev P A Roy, S J 40 00
		Rev Raymond G Kusch
		149 30
Nov 19	Order No 4	Security Storage Company—Rental of vaults for publications
		39 00
Nov 19	Order No 5	N C E A Washington Bank Account—Reimbursement for exchange charges by bank, July 1, 1940 to June 30, 1941
		1 81
Nov 19	Order No 6	Addressograph-Multigraph Corporation—1 Platen refaced
		1 25
Nov 19	Order No 7	Rev George Johnson, Secretary General Expense account, July 1 1941 to June 30, 1942
		500 00
Nov 19	Order No 8	Office Help—Salary, July 1, 1941 to September 30, 1941
		500 00
Nov 19	Order No 9	N C E A Office Expense Account
		10 00
1942		
Feb 5	Order No 10	Members of Executive Board—Expenses in attending meeting, Washington, D C, November 7, 1941
		407 87
Feb 5	Order No 11	Most Rev Francis W Howard, Chairman of Advisory Committee—Reimbursement for expenses of members of Advisory Committee in attending meeting, Philadelphia, Pa, September 24, 1941
		21.00
Feb 5	Order No 12	Right Rev William T Dillon, President, College and University Department—Expenses of Chairman of Committee on Educational Problems for circular letter to all Catholic colleges for report on Religion
		25 00
Feb 5	Order No 13	N C E A Washington Bank Account—Reimbursement for check to Hotel Raleigh, Washington, D C, for expenses in connection with dinner for meeting of Executive Board, November 7, 1941
		23.70

## FINANCIAL REPORT

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Feb 5	Order No 14	N C E A Washington Bank Account—Reimbursement for stamps for N C E A Newsletter sent to Seminary Dept., Minor-Seminary Section College and University Dept., Secondary-School Dept., Officers and Bishops of United States	14 25
Feb 5	Order No 15	Rev Edward V Stanford, O S A Chairman Committee on Public Relations, College and University Department—Expenses in attending meeting of Committee on Tests and Measurements American Council on Education, January 19 and 20, 1942	10 41
Feb 5	Order No 16	N C E A Washington Bank Account—Reimbursement for check to Rev Julian L. Mahne S J, President, Secondary-School Department for budgets for Regional Units	334 82
Feb 5	Order No 17	Addressograph-Multigraph Corporation—Quarterly inspection—August and November, 1941	\$ 6 00 14 57
Feb 5	Order No 18	National Catholic Welfare Conference—Building Service—Office rent October 20, 1941 to November 20, 1941	\$ 25 00
		Circular Division—950 copies N C E A Newsletter of November 28, 1941	22 90
Feb 5	Order No 19	Security Storage Company—Rental of vaults for publications	47 90
Feb 5	Order No 20	Ransdell Incorporated—Printing—Letterheads, envelopes, etc	39 00
Feb 5	Order No 21	T A Cantwell & Company—Envelopes	222 50
Feb 5	Order No 22	Ginn's—Office Supplies	46 13
Feb 5	Order No 23	Charles G Stott Co, Inc—Office Supplies	6 90
Feb 5	Order No 24	Charles C Schulman Company, Inc—Office Supplies	14 72
Feb 5	Order No 25	N C E A Office Expense Account	127 25
Feb 5	Order No 26	Rev Thomas A Steiner, C S C—Expenses in attending meeting of Advisory Committee, Philadelphia, Pa., January 20, 1942	10 00
Feb 5	Order No 27	American Council on Education—Annual dues, 1941-1942	39 44
Apr 18	Order No 28	Members of Committee on Finance and Publications—Expenses in attending meeting, Chicago, Ill., February 27 and 28, 1942	100 00
Apr 18	Order No 29	Very Rev Thomas A Steiner, C S C—Expenses in attending meeting of Advisory Committee, Philadelphia, Pa., March 8, 1942	212 38
Apr 18	Order No 30	Rev Theodore Mehling, C S C, Chairman, Western Regional Unit, College and University Department—Budget expense for current year	43 38
Apr 18	Order No 31	Rev W F Cunningham, C S C—Planographing 500 copies of "The Educational Ladder of Tomorrow"	10 00
Apr 18	Order No 32	N C E A Washington Bank Account—Reimbursement for stamps for annual statements	11 25
Apr 18	Order No 33	N C E A Washington Bank Account—Reimbursement for stamps for General N C E A Newsletter, February 16, 1942	110 40
Apr 18	Order No 34	National Catholic Welfare Conference—Building Service—Office rent November 20, 1941 to March 31, 1942	\$ 145 83
		Installation of two venetian blinds in N C E A office	22 46
		Circular Division—Report to Executive Board	6 06
		3,800 copies N C E A Newsletter, February 16, 1942	74 71
Apr 18	Order No 35	Franklin T Baldwin—Multigraphing form letter to Bishops	249 06
Apr 18	Order No 36	Security Storage Company—Rental of vaults for publications	3 20
			39 00

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Apr 18	Order No 37	Ransdell Incorporated—Printing— November 1941, Bulletin \$ 197 00 February 1942, Bulletin 239 00 Envelopes and letterheads 67 50 Membership dues statements, cards, and receipt forms 36 50	540 00
Apr 18	Order No 38	Addressograph-Multigraph Corporation— Quarterly inspection—February, 1942 \$ 3 00 Ribbon 1 20	4 20
Apr 18	Order No 39	Charles C Schulman Company, Inc—Office Sup- plies 23 50	
Apr 18	Order No 40	Ginn's—Office Supplies 4 55	
Apr 18	Order No 41	Charles G Stott Co, Inc—Office Supplies 1 75	
Apr 18	Order No 42	Stein Office Furniture Company—Office Supplies 15 25	
Apr 18	Order No 43	N C E A Washington Bank Account—Reim- bursement for check to Rev William Ferree, S M, Director, Inter-American Section, Dept of Education, N C W C for clerical ex- penses for Catholic Inter-American Collabo- ration Work 60 75	
Apr 18	Order No 44	Council of Church Boards of Education—500 re- prints "The Church-Related College and Inter- American Relations," by Rev William F Cun- ningham, CSC, in March 1942, <i>Christian Education</i> 14 74	
Apr 18	Order No 45	N C E A Office Expense Account 10 00	
Apr 18	Order No 46	New Era Letter Company, Inc—125 copies Re- ports—Superintendents' Meeting, Washington, D C, November 5 and 6, 1941 14 50	
June 18	Order No 47	N C E A Washington Bank Account—Reim- bursement for check to Rev Samuel K Wilson, S J, Secretary, College and University Depart- ment, budgets for 1941-1942 as follows College Department Secretarial Of- fice \$ 143 00 College Newsletter 664 00	807 00
June 18	Order No 48	N C E A Washington Bank Account—Reim- bursement for checks sent to following for ex- penses in attending meeting of American Council on Education, Chicago, Ill, May 1 and 2, 1942 Rev E V Stanford, OSA \$ 53 84 James E Cummings 43 31 Rev William R Kelly 75 00	
June 18	Order No 49	T A Cantwell & Co—Envelopes 177 15	
June 18	Order No 50	Ransdell Incorporated—Printing 1941 Proceedings 53 19	
June 18	Order No 51	National Catholic Welfare Conference—Building Service—Office rent April and May, 1942 \$ 75 00 Installing tile, desk cups, and chair rocks in N C E A office 60 63	4,612 72
June 18	Order No 52	P J Kenedy and Sons—Official Catholic Direc- tory 135 68	
June 18	Order No 53	Gairrett W Scollard—Premium of Insurance Bond of Treasurer General 6.21	
June 18	Order No 54	N C E A Washington Bank Account—Reim- bursement for balance unpaid to account in Federal American National Bank and Trust Company, closed March, 1933 12 50	
June 23	Order No 55	Ransdell Incorporated—Printing—May 1942 Bul- letin 120.86	
June 23	Order No 56	Right Rev Richard J Quinlan, Treasurer General —Allowance July 1, 1941 to June 30, 1942 142 76	
June 23	Order No 57	Rev George Johnson, Secretary General—Sal- ary July 1, 1941 to June 30, 1942 100 00	
June 23	Order No 58	Office Help—Salary October 1, 1941 to June 30, 1942 1,000.00	
June 23	Order No 59	N C E A Office Expense Account 1,500 00 10 00	
Total cash expended . . .			\$18,117.89



# FINANCIAL REPORT

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## Summary

1942		
June 30	Total cash received to date	\$22 318 87
June 30	Bills paid as per orders	13,117 89
June 30	Cash on hand in Treasurer General's account	9,200 98
June 30	Due from Secretary General's office, balance of receipts to June 30, 1942	5,343 76
June 30	Total cash on hand	\$14,544 74
	Total receipts of year	\$27 662 63
	Net receipts of year	14,544 74

(Signed) RICHARD J. QUINLAN,  
Treasurer General

## RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of payments made to the office of the Secretary General in the year July 1, 1941 to June 30, 1942.\*

Cash on hand, July 1, 1941	\$13,693 75	Most Rev G Shaughnessy, S.M., Seattle, Wash	10 00
Donations	10 00		
Reports and bulletins	7 00		
College Newsletter, College and University Department	517 25		
Exhibit receipts	1,429 63		
Unknown convention receipts	10 00		
<b>CARDINALS, ARCHBISHOPS, BISHOPS</b>			
W Cardinal O'Connell, Boston, Mass	\$100 00		
D Cardinal Dougherty, Philadelphia, Pa	100 00		
Most Rev J J Cantwell, Los Angeles, Calif	50 00		
Most Rev J F Rummel, New Orleans, La	50 00		
Most Rev M J Curley, Baltimore, Md	50 00		
Most Rev T J Walsh, Newark, N J	50 00		
Most Rev F J Spellman, New York, N Y	100 00		
Most Rev J T McNicholas, O.P., Cincinnati, Ohio	100 00		
Most Rev R E Lucey, San Antonio, Tex	10 00		
Most Rev C F Buddy, San Diego, Calif	25 00		
Most Rev U J Vehr, Denver, Colo	25 00		
Most Rev M F McAuliffe, Hartford, Conn	100 00		
Most Rev G P O'Hara, Savannah, Ga	20 00		
Most Rev E J Killy, Boise, Idaho	10 00		
Most Rev H Althoff, Belleville, Ill	5 00		
Most Rev J H Schlarman, Peoria, Ill	25 00		
Most Rev J F Noll, Fort Wayne, Ind	10 00		
Most Rev J E Ritter, Indianapolis, Ind	50 00		
Most Rev F W Howard, Covington, Ky	50 00		
Most Rev B J Eustace, Camden, N J	25 00		
Most Rev W A Griffin, Trenton, N J	100 00		
Most Rev T E Molloy, Brooklyn, N Y	100 00		
Most Rev J A Duffy, Buffalo, N Y	100 00		
Most Rev W A Foery, Syracuse, N Y	25 00		
Most Rev E J McGuinness, Raleigh, N C	25 00		
Most Rev K J Alter, Toledo, Ohio	50 00		
Most Rev R T Guilloyle, Altoona, Pa	10 00		
Most Rev G L Leach, Harrisburg, Pa	50 00		
Most Rev H C Boyle, Pittsburgh, Pa	25 00		
Most Rev C E Byrne, Galveston, Tex	5 00		
		<b>SEMINARY DEPARTMENT</b>	
		St John Sem, Little Rock, Ark	25 00
		St Mary of the Lake Sem, Mundelein, Ill	25 00
		Holy Cross Sem, Notre Dame, Ind	25 00
		St Meinrad Major Sem, St Meinrad, Ind	50 00
		St Mary Sem, Baltimore, Md	25 00
		St John Boston Eccl Sem, Boston, Mass	25 00
		Weston Coll, Weston, Mass	25 00
		SS Cyril & Methodius Sem, Orchard Lake, Mich	25 00
		St Paul Sem, St Paul, Minn	25 00
		Kenrick Sem, St Louis, Mo	25 00
		Immaculate Conception Sem, Dailington, N J	25 00
		Catholic Foreign Mission Society of America, Maysknoll, N Y	25 00
		Mt St Mary Sem of the West, Norwood, Ohio	25 00
		Pontifical College Josephinum, Worthington, Ohio	25 00
		St Vincent Sem, Latrobe, Pa	25 00
		St Charles Borromeo Sem, Philadelphia, Pa	50 00
		Immaculate Conception Sem, Oconomowoc, Wis	25 00
		St Francis Sem, St Francis P O, Wis	25 00
		<b>MINOR-SEMINARY SECTION</b>	
		Los Angeles Coll, Los Angeles, Calif	10 00
		St Joseph Coll, Mountain View, Calif	10 00
		St Thomas Prep Sem, Bloomfield, Conn	20 00
		St Charles Coll, Catonsville, Md	20 00
		St Joseph Prep Sem, Grand Rapids, Mich	10 00
		Nazareth Hall, St Paul, Minn	10 00
		St Joseph Prep Coll, Kirkwood, Mo	10 00
		St Louis Prep Sem, Webster Groves, Mo	10 00
		Cathedral Coll, New York, N Y	10 00
		St Francis Semaphr Prep Sem, Cincinnati, Ohio	10 00
		Holy Ghost Missionary Coll, Cornwells Heights, Pa	10 00
		St Fidelis Prep Sem, Herman, Pa	10 00
		St Mary Manor & Apostolic School, South Langhorne, Pa	10 00
		St Lawrence Coll, Mt Calvary, Wis	10 00
		St Francis Minor Sem, St Francis, Wis	20 00
		Salvatorian Sem, St Nazians, Wis	10 00

\* By Departments and Sections, alphabetically by States

COLLEGE AND UNIVERSITY  
DEPARTMENT

COLLEGE AND UNIVERSITY DEPARTMENT		
pring Hill Coll., Spring Hill, Ala	40	00
mmaculate Heart Coll., Los Angeles, Calif	20	00
oyola Univ., Los Angeles Calif	40	00
an Francisco Coll. for Women, San Francisco, Calif	20	00
nv. of San Francisco, San Francisco, Calif	20	00
ominican Coll., San Rafael, Calif	20	00
nv. of Santa Clara, Santa Clara, Calif	20	00
egis Coll., Denver, Colo	20	00
ibertus Magnus Coll., New Haven, Conn	20	00
atholic Univ. of America, Washington, D C	20	00
eorgetown Univ., Washington, D C	20	00
trinity Coll., Washington, D C	20	00
arry Coll., Miami, Fla	20	00
le Paul Univ., Chicago, Ill	40	00
undelein Coll. for Women, Chicago, Ill	20	00
t Xavier Coll. for Women, Chicago, Ill	20	00
arat Coll. of the Sacred Heart, Lake Forest, Ill	20	00
t Procopius Coll., Lisle, Ill	20	00
uincy Coll., Quincy, Ill	20	00
osary Coll., River Forest, Ill	20	00
t Mary Coll., Notre Dame, Ind	20	00
nv. of Notre Dame, Notre Dame, Ind	20	00
t Joseph Coll., Benselacr, Ind	20	00
t Ambrose Coll., Davenport, Iowa	40	00
larke Coll., Dubuque, Iowa	20	00
otas Coll., Dubuque, Iowa	20	00
har Cliff Coll., Sioux City, Iowa	20	00
ft St Scholastica Coll., Atchison, Kans	20	00
t Benedict Coll., Atchison, Kans	20	00
t Mary Coll., Leavenworth, Kans	20	00
farmount Coll., Salina, Kans	20	00
illa Madonna Coll., Covington, Ky	20	00
azareth Coll., Louisville, Ky	20	00
rsuline Coll., Louisville, Ky	20	00
azareth Junior Coll., Nazareth, Ky	20	00
oretto Junior Coll., Nerinx, Ky	20	00
oll of the Sacred Heart Grand Coteau, La	20	00
avier Univ., New Orleans, La	20	00
oll of Notre Dame of Maryland, Baltimore, Md	20	00
oyola Coll., Baltimore Md	20	00
t Joseph Coll., Emmitsburg, Md	40	00
ft St Agnes Junior Coll., Mt Washington, Md	20	00
mmmanuel Coll., Boston, Mass	20	00
oston Coll., Chestnut Hill, Mass	20	00
oll of Our Lady of the Elms, Chicopee, Mass	20	00
egis Coll., Weston, Mass	20	00
ssumption Coll., Worcester, Mass	20	00
oll of the Holy Cross, Worcester, Mass	20	00
arygrove Coll., Detroit, Mich	20	00
ency Coll., Detroit, Mich	20	00
nv. of Detroit, Detroit, Mich	20	00
quinas Coll., Grand Rapids, Mich	20	00
t John Univ., Collegeville, Minn	20	00
oll of St Benedict, St Joseph, Minn	20	00
oll of St Thomas, St Paul, Minn	20	00
oll of St Teresa, Winona, Minn	20	00
St Mary Coll., Winona Minn	20	00
Rockhuist Coll., Kansas City, Mo	20	00
Fontbonne Coll., St Louis, Mo	20	00
Maryville Coll., St Louis, Mo	20	00
Notre Dame Junior Coll., St Louis, Mo	20	00
St Louis Univ., St Louis, Mo	20	00
Webster Coll., Webster Groves, Mo	20	00
Carroll Coll., Helena, Mont	20	00
Creighton Univ., Omaha, Nebr	20	00
Duchesne Coll., Omaha, Nebr	20	00
Mt St Mary Coll., Hooksett N H	20	00
Caldwell Coll., Caldwell, N J	20	00
oll of St Elizabeth, Convent Station, N J	20	00
Georgiantown Coll., Lakewood, N J	20	00
Seton Hall Coll., South Orange, N J	20	00
oll of St Rose, Albany, N Y	20	00
St Francis Coll., Brooklyn, N Y	20	00
St John Coll., Brooklyn, N Y	20	00
St Joseph Coll. for Women, Brooklyn, N Y	20	00
Carisus Coll., Buffalo, N Y	20	00
D'Youville Coll., Buffalo, N Y	20	00
Notre Dame Coll. of Staten Island, Grymes Hill S I, N Y	40	00
Siena Coll., Loudonville, N Y	20	00
oll of New Rochelle, New Rochelle, N Y	20	00
oll of Mt St Vincent, New York N Y	20	00
Fordham Univ., New York, N Y	20	00
Manhattan Coll., New York, N Y	20	00
Manhattanville Coll. of the Sacred Heart, New York, N Y	20	00
Nazareth Coll. of Rochester, Rochester, N Y	20	00
Good Counsel Coll., White Plains, N Y	20	00
Our Lady of Cincinnati Coll., Cincinnati, Ohio	60	00
St Mary of the Springs Coll., Columbus, Ohio	20	00
Univ. of Dayton, Dayton, Ohio	20	00
oll of Mt St Joseph-on-the Ohio, Mt St Joseph, Ohio	20	00
Notre Dame Coll., South Euclid, Ohio	20	00
Marylhurst Coll., Marylhurst, Oreg	20	00
Univ. of Portland, Portland, Oreg	20	00
Meighurst Coll., Erie, Pa	20	00
Villa Maria Coll., Erie, Pa	40	00
Seton Hill Coll., Greensburg, Pa	20	00
Immaculata Coll., Immaculata, Pa	40	00
oll of Chestnut Hill, Philadelphia, Pa	20	00
St Joseph Coll., Philadelphia, Pa	20	00
Duquesne Univ., Pittsburgh, Pa	20	00
Mount Mercy Coll., Pittsburgh, Pa	20	00
Rosemont Coll. of Holy Child Jesus, Rosemont, Pa	20	00
Marywood Coll., Scranton, Pa	20	00
Villanova Coll., Villanova, Pa	40	00
Providence Coll., Providence, R I	20	00
Incanate Word Coll., San Antonio, Tex	20	00
Our Lady of the Lake Coll. for Women, San Antonio, Tex	40	00

St Mary Univ of San Antonio, San Antonio, Tex	20 00	Sacred Heart Acad, Lisle, Ill	10 00
St Michael Coll, Winooksi Park, Vt	20 00	Our Lady Academy, Manteno, Ill	20 00
St Martin Coll, Lacey, Wash	20 00	Fenwick High Sch, Oak Park, Ill	20 00
Gorvaga Univ, Spokane, Wash	20 00	Holy Child High Sch, Waukegan, Ill	10 00
Holy Names Coll, Spokane, Wash	40 00	Annalla Domini High Sch P O Donaldson, Ind	10 00
Marian Coll, Fond du Lac, Wis	20 00	Acad of the Immaculate Conception, Frederick, Ind	10 00
Viterbo Coll, La Crosse, Wis	20 00	St Mary Acad, Notre Dame, Ind	10 00
Alverno Teachers Coll, Milwaukee, Wis	20 00	Immaculate Conception Acad, Dav- enport, Iowa	20 00
Marquette Univ, Milwaukee, Wis	20 00	Immaculate Conception Acad, Du- buque, Iowa	8 00
Mount Mary Coll, Milwaukee, Wis	20 00	Catholic Central High Sch, Fort Madison, Iowa	3 00
St Norbert Coll, West De Pese, Wis	20 00	Mount Carmel Acad, Wichita, Kans	20 00
Sister M Evaristus, Coll of Mt St Vincent, Halifax, N S, Canada	20 00	Acad Villa Madonna, Covington, Ky	10 00
<b>SECONDARY-SCHOOL DEPARTMENT</b>			
Subiaco Coll, Subiaco, Ark	80 00	St Catherine Acad, Lexington, Ky	10 00
Holy Names Central High Sch, Oakland, Calif	10 00	Presentation Acad, Louisville, Ky	10 00
Conv of the Sacred Heart, San Francisco, Calif	10 00	Sister Margaret Gertrude, Nazareth P O, Ky	10 00
Abbey High Sch, Canon City, Colo	140 00	St Catherine Acad, St Catherine P O, Ky	10 00
Cathedral High Sch, Denver, Colo	10 00	St Paul Coll, Covington, La	10 00
Acad of Our Lady of Mercy, Mil- ford, Conn	10 00	Jesuit High Sch, New Orleans, La	10 00
Acad of the Holy Cross, Washing- ton, D C	10 00	Mount Carmel Acad, New Orleans, La	10 00
Gonzaga Coll High Sch, Washing- ton, D C	10 00	Redemptorist Boys & Girls High Sch, New Orleans, La	10 00
St John Coll High Sch, Washing- ton, D C	10 00	Sacred Heart High Sch, New Or- leans, La	10 00
St Paul High Sch, Jacksonville, Fla	10 00	St Aloysius High Sch, New Or- leans, La	10 00
Gesu Parish High Sch, Miami, Fla	10 00	St Joseph Acad, New Orleans, La	10 00
St Joseph Acad, St Augustine, Fla	20 00	St Mary Acad of the Holy Family, New Orleans, La	10 00
St Paul High Sch, St Petersburg, Fla	10 00	Ursuline Acad, New Orleans, La	20 00
Acad of Holy Names, Tampa, Fla	10 00	St Joseph Acad, New Roads, La	10 00
Sacred Heart Acad Tampa, Fla	10 00	Cheverus Classical High Sch, Port- land, Me	10 00
Marist Coll, Atlanta, Ga	10 00	Catholic High Sch of Baltimore, Baltimore, Md	10 00
Benedictine Military Sch, Savannah, Ga	20 00	Inst of Notre Dame, Baltimore, Md	10 00
Madonna High Sch, Aurora, Ill	10 00	Loyola High Sch, Baltimore, Md	10 00
Acad of Notre Dame, Belleville, Ill	10 00	Mt St Joseph Coll High Sch, Baltimore, Md	10 00
Acad of Our Lady, Chicago, Ill	10 00	Notre Dame of Maryland High Sch, Baltimore, Md	10 00
Acad of St Scholastica, Chicago, Ill	10 00	Seton High Sch, Baltimore, Md	10 00
Alvernia High Sch, Chicago, Ill	10 00	St Joseph Coll High Sch, Emmet- sburg, Md	10 00
Aquinas Dominican High Sch, Chi- cago, Ill	20 00	Boston Acad of Notre Dame, Bos- ton, Mass	10 00
De La Salle High Sch, Chicago, Ill	10 00	Boston Coll High Sch, Boston, Mass	30 00
Holy Trinity High Sch, Chicago, Ill	5 00	St Joseph Normal Coll, Springfield, Mass	10 00
Immaculate High Sch, Chicago, Ill	20 00	St Joseph Acad, Adrian, Mich	10 00
Loretto High Sch, Chicago, Ill	10 00	St James High Sch, Bay City, Mich	10 00
Lourdes High Sch, Chicago, Ill	10 00	Annunciation High Sch, Detroit, Mich	10 00
Mercy High Sch, Chicago, Ill	10 00	De La Salle Collegiate, Detroit, Mich	20 00
Mt Carmel High Sch, Chicago, Ill	10 00	Dominican High Sch, Detroit, Mich	10 00
Resurrection Acad, Chicago, Ill	10 00	St Bernard High Sch, Detroit, Mich	10 00
St Ann High Sch, Chicago, Ill	10 00	St Mary Cathedral Sch, Saginaw, Mich	5 00
St Francis Xavier Acad, Chicago, Ill	10 00	St James High Sch, Detroit, Mich	10 00
St Ignatius High Sch, Chicago, Ill	20 00	St Philip Neri High Sch, Detroit, Mich	10 00
St Louis Acad, Chicago, Ill	10 00	St Stanislaus High Sch, Detroit, Mich	10 00
St Mary High Sch, Chicago, Ill	10 00	St Thomas High Sch, Detroit, Mich	10 00
St Mel High Sch, Chicago, Ill	10 00		
St Patrick High Sch, Chicago, Ill	10 00		
Visitation High Sch, Chicago, Ill	10 00		
Weber High Sch, Chicago, Ill	10 00		
Immaculate Conception High Sch, Elmhurst, Ill	10 00		
St Francis Acad, Joliet, Ill	20 00		
Nazareth Acad, La Grange, Ill	5 00		

# FINANCIAL REPORT

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Nazareth Acad High Sch, Nazareth, Mich	10 00	St Bartholomew Dioc, High Sch, Elmhurst, N Y	10 00
SS Peter & Paul High Sch, Saginaw, Mich	5 00	Dominican Comm'l High Sch, Jamaica N Y	10 00
Our Lady of Good Counsel Acad, Mankato Minn	10 00	St Peter High Sch, New Brighton, S I, N Y	10 00
Saint Stanislaus, Bay St Louis, Miss	10 00	Mt St Mary-on-the-Hudson, Newburgh, N Y	10 00
St Mary of the Pines Acad, Chatawa, Miss	10 00	Acad of Mt St Ursula, New York N Y	20 00
St Francis Xavier Acad, Vicksburg, Miss	10 00	Acad of Mt St Vincent, New York, N Y	10 00
Villa Duchesne Clayton, Mo	10 00	Acad of the Sacred Heart, New York, N Y	10 00
St Mary Acad, Independence, Mo	20 00	Cardinal Hayes High Sch, New York, N Y	10 00
Rockhuist High Sch, Kansas City Mo	10 00	De La Salle Inst, New York, N Y	10 00
Acad of the Sacred Heart, St Louis, Mo	10 00	Fordham Prep Sch, New York, N Y	10 00
Christian Brothers High Sch, St Louis, Mo	10 00	La Salle Acad, New York, N Y	20 00
Notre Dame High Sch, So St Louis, Mo	10 00	Loyola Sch, New York, N Y	10 00
St Louis Univ High Sch, St Louis, Mo	10 00	Mother Cabrini High Sch, New York, N Y	10 00
Mt St Dominic Acad, Caldwell, N J	80 00	Regis High Sch, New York, N Y	10 00
Benedictine Acad, Elizabeth, N J	10 00	Xavier High Sch of the Coll of St Francis Xavier, New York, N Y	20 00
St Peter Coll High Sch, Jersey City, N J	10 00	Our Lady of Wisdom High Sch, Ozone Park, L I, N Y	10 00
Newman Sch, Lakewood, N J	30 00	St Dominic High Sch, Oyster Bay, L I, N Y	10 00
St Benedict Prep Sch, Newark, N J	10 00	Seton Hall High Sch, Patchogue, L I, N Y	10 00
Seton Hall High Sch, South Orange, N J	10 00	Aquinas Inst, Rochester, N Y	20 00
Acad of Sacred Heart, Albany, N Y	10 00	St Agnes High Sch, Rockville Center, L I, N Y	10 00
Queen of the Rosary, Amityville, L I, N Y	10 00	Stella Niagara Sem, Stella Niagara, N Y	10 00
Marianist Preparatory, Beacon-on-Hudson N Y	10 00	Acad of Holy Child Jesus, Suffern, N Y	10 00
St Joseph Acad, Brentwood, L I, N Y	10 00	Our Lady of Mercy Acad, Syosset, L I, N Y	5 00
Acad of St Francis Xavier, Brooklyn, N Y	10 00	Juniorate of the Srs of St Dominic, Diocese of Brooklyn, Watermill, L I, N Y	10 00
Bishop Loughlin Mem High Sch, Brooklyn, N Y	20 00	Cathedral Latin Sch, Cleveland, Ohio	10 00
Bishop McDonnell Mem High Sch, Brooklyn, N Y	10 00	Notre Dame High Sch, Cleveland, Ohio	10 00
Brooklyn Prep Sch, Brooklyn, N Y	10 00	St Ignatius High Sch, Cleveland, Ohio	10 00
Fonthonne Hall, Brooklyn, N Y	10 00	St Mary Paul High Sch, Columbus, Ohio	10 00
Mercy Juniorate, Brooklyn, N Y	5 00	Chamade High Sch, Dayton, Ohio	20 00
Queen of All Saints Dioc High Sch, Brooklyn, N Y	10 00	Sisters of Notre Dame Juhenne High Sch, Dayton, Ohio	40 00
St Agnes Sem, Brooklyn, N Y	10 00	Acad of Mt St Joseph-on-the-Ohio, Mt St Joseph, Ohio	20 00
St Augustine Dioc High Sch, Brooklyn, N Y	10 00	St Aloysius Acad, New Lexington, Ohio	10 00
St Barbara Dioc High Sch, Brooklyn, N Y	10 00	St Clare Acad, Sylvania Ohio	10 00
St Brendan Dioc, High Sch, Brooklyn, N Y	10 00	Central Catholic High Sch, Toledo, Ohio	10 00
St Edmund High Sch, Brooklyn, N Y	10 00	Blessed Sacrament High Sch, Cornwells Heights, Pa	20 00
St Francis Preparatory, Brooklyn, N Y	10 00	The First Catholic Slovak Girls' High Sch, Danville, Pa	10 00
St John Prep Sch, Brooklyn N Y	10 00	Our Lady of Angels High Sch, Glen Riddle, Pa	10 00
St Joseph Comm'l High Sch, Brooklyn, N Y	20 00	Villa Maria Acad, Green Tree, Pa	10 00
St Michael Dioc High Sch, Brooklyn, N Y	20 00	St Agnes Academic Sch, College	
St Saviour High Sch, Brooklyn, N Y	20 00		
Mount Mercy Acad, Buffalo, N Y	10 00		
Mt St Joseph Acad, Buffalo, N Y	10 00		
St Agnes Academic Sch, College			

Notre Dame Catholic Girls' High Sch., Moylan-Rose Valley, Pa	10 00	Most Rev J B Kevenhoerster, O S B, Nassau, Bahamas	10 00
Acad. of Notre Dame, Philadelphia, Pa	10 00	<b>GENERAL MEMBERSHIP SEMINARY</b>	
Cecilian Acad., Philadelphia, Pa	10 00	<b>Priests</b>	
John W Hallahan Catholic Girls' High Sch., Philadelphia, Pa	20 00	Rev J W Richardson, C M, Camaillo, Calif	2 00
Little Flower Catholic High Sch for Girls, Philadelphia, Pa	10 00	Rev J A Baisnee, S S, Washington, D C	2 00
Nazareth Acad., Philadelphia, Pa	10 00	Rev P J Bergen, C S P, Washington, D C	2 00
Northeast Catholic High Sch, Philadelphia, Pa	10 00	Rev J C Fenton, Washington, D C	2 00
St Leonard Acad., Philadelphia, Pa	10 00	Rev J J Jepson, S S, Washington, D C	2 00
St Thomas More Catholic Boys' High Sch., Philadelphia, Pa	10 00	Very Rev D C O'Meara, S M, Washington, D C	2 00
West Philadelphia Catholic Girls' High Sch., Philadelphia, Pa	10 00	Rev C J O'Toole, C S C, Washington, D C	2 00
West Philadelphia Catholic High Sch, for Boys, Philadelphia, Pa	10 00	Very Rev N A Weber, S M, Washington, D C	2 00
Ursuline Acad., Pittsburgh, Pa	20 00	Very Rev J Micuhonis, M I C, Chicago, Ill	2 00
Pottsville Catholic High Sch, Pottsville, Pa	10 00	Very Rev P Mizera, O S B, Lisle, Ill	2 00
Marywood Sem., Scranton, Pa	10 00	Very Rev Mgt R Hilknbriand, Mundelein, Ill	2 00
Acad. of Holy Child Jesus, Sharon Hill, Pa	20 00	Rev E Roche, Mundelein, Ill	2 00
De La Salle Acad., Newport, R I	10 00	Rev L Mack, S V D, Tuchny, Ill	2 00
St Francis Xavier Acad., Providence, R I	10 00	Rev A Coan, Teutopolis, Ill	2 00
Notre Dame High Sch., Chattanooga, Tenn	20 00	Rev P Fleudinger, O F M, Teutopolis, Ill	2 00
St Agnes Acad., Memphis, Tenn	10 00	Rev C Wallbraun, O F M, Teutopolis, Ill	6 00
Acad. of Sacred Heart, Galveston, Tex	10 00	Rev L P McDonald, S S, Baltimore, Md	2 00
St Agnes Acad., Houston, Tex	10 00	Rev J P Spencer, S S, Baltimore, Md	2 00
Incarinate Word High Sch., San Antonio, Tex	20 00	Rev J C Glove, S J, Woodstock, Md	2 00
Mt St Mary Acad., Burlington Vt	20 00	Rev A J Riley, Boston, Mass	2 00
Benedictine High Sch., Richmond Va	10 00	Rev L Bagnalupo, O F M, Lowell, Mass	2 00
St Agnes High School, Fond du Lac, Wis	10 00	Very Rev A M Costa, O F M, P O Lowell, Mass	2 00
St Mary Springs Acad., Fond du Lac, Wis	30 00	Rev D F Cleeden, S J, Weston, Mass	2 00
Sisters of St Francis, St Francis Convent, Green Bay, Wis	10 00	Very Rev R A Hewitt, S J, Weston, Mass	2 00
Holy Angels High Sch., Milwaukee, Wis	10 00	Rev F K Orlik, Orchard Lake, Mich	4 00
Mercy High Sch., Milwaukee, Wis	20 00	Rev J Rybinski, Orchard Lake, Mich	2 00
Messmer High Sch., Milwaukee, Wis	10 00	Very Rev M E Gounley, C S S R, Rhopus, N Y	2 00
St Mary Acad., Milwaukee, Wis	10 00	Rev F J Winslow, M M, Oswining, N Y	2 00
School Sisters of Notre Dame, Academy, Milwaukee, Wis	10 00	Very Rev F Ede, O M C, Rensselaer, N Y	0 00
Sisters of St Dominic St Catherine High Sch., Racine, Wis	10 00	Rev C O'Donnell, O M C, Rensselaer, N Y	2 00
St Clara Acad., Sinsinawa, Wis	20 00	Rev E M Schenla, O M C, Rensselaer, N Y	2 00
St Joseph Acad., Stevens Point, Wis	10 00	Very Rev J P O'Brien, Silver Creek, N Y	2 00
St Bonaventure High Sch., Sturtevant, Wis	10 00	Rev A H Feldhaus, C P P S, Carthagena, Ohio	2 00
St Louis Coll., Honolulu, Hawaiian Islands	10 00	Rev R F Grolenrath, C P P S, Carthagena, Ohio	2 00
Sacred Heart Acad., Address?	10 00	Rev S Mering, C P P S, Carthagena, Ohio	2 00
<b>SUSTAINING MEMBERSHIP</b>		Right Rev H J Gummelsman, Worthington, Ohio	2 00
Mother Cecilia, Hartford, Conn	20 00		
Conv. of St Elizabeth, Convent Station, N J	10 00		
Presentation Conv., New Dorp P O, S I, N Y	80 00		
Franciscan Fathers, Province of St John the Baptist, Cincinnati, Ohio	10 00		

# FINANCIAL REPORT

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Rev J J Anderson, O S A , Villa  
Nova, Pa 2 00  
Rev A A Sullivan, Warwick Neck,  
R I 2 00  
Right Rev A C Breig, St Francis  
P O, Wis 2 00  
Rev N Brust, St Francis P O,  
Wis 2 00  
Rev P L Johnson, St Francis  
P O, Wis 2 00  
Rev O M Ziegler, St Francis P O,  
Wis 2 00

## MINOR-SEMINARY

### Priests

Very Rev V Goetz, O M I, Belle-  
ville, Ill 2 00  
Rev S L Wessel, O M I, Belle-  
ville, Ill 2 00  
Very Rev Magr M P Foley, Chi-  
cago, Ill 2 00  
Rev J Mohan, Chicago Ill 2 00  
Rev H F Klenner, Detroit, Mich  
4 00  
Very Rev A Van Zutphen, O S C,  
Onamia, Minn 4 00  
Very Rev R Adams, O F M, Calli-  
coon, N Y 2 00  
Rev T Murphy, Graymoor, N Y 6 00  
Rev H J Lenahan, New York,  
N Y 2 00  
Rev W J Kohl, Rochester, N Y 2 00  
Very Rev E M Lyons, Rochester,  
N Y 2 00  
Right Rev J A Weigand, Colum-  
bus, Ohio 4 00  
Rev O Boenki, P S M, Milwaukee,  
Wis 2 00  
Rev W Grossel, St Francis P O,  
Wis 2 00

## COLLEGE AND UNIVERSITY

### Priests

Rev F L Sheerin, S J, Alma,  
Calif 2 00  
Rev J H Donohue, S J, San Jose,  
Calif 2 00  
Rev H M Duce, S J, Santa Clara,  
Calif 2 00  
Rev J M Cooper, Washington,  
D C 2 00  
Rev E H Donre, S M, Washing-  
ton, D C 4 00  
Rev D C Fullmer, Washington,  
D C 4 00  
Rev J E Giattani, S J, Washing-  
ton, D C 2 00  
Right Rev P Guilday, Washington,  
D C 2 00  
Right Rev H T Henry, Washing-  
ton, D C 2 00  
Rev A J Hogan, S J, Washing-  
ton, D C 2 00  
Right Rev E B Jordan, Washing-  
ton, D C 2 00  
Right Rev P J McCormick, Wash-  
ington, D C 2 00  
Rev W E McManus, Washington,  
D C 2 00  
Rev E C Phillips, S J, Washing-  
ton, D C 2 00  
Rev J E Wise, S J, Washington,  
D C 2 00

Rev J Dambrauskas, M I C, Chi-  
cago, Ill 2 0  
Rev T A Egan, S J, Chicago, Ill 2 0  
Rev F J Gerst, S J, Chicago, Ill 4 0  
Rev J J Doyle, Indianapolis, Ind 2 0  
Rev G B Baum, St Mary-of-the-  
Springs, Ind 2 0  
Rev S E Dollard, S J, West Baden  
Woods, Ind 2 0  
Rev A J Breen, Dubuque, Iowa 8 0  
Rev U M Churchill, Dubuque, Iowa 4 0  
Right Rev T Conry, Dubuque, Iowa 2 0  
Rev F J Houlihan, Dubuque, Iowa 2 0  
Rev M Scheenayder, University, La  
Rev L C Gorman, S J, Baltimore,  
Md 2 0  
Rev L A Brown, S S, Catonsville,  
Md 2 0  
Rev S Ebacher, O F M, Detroit,  
Mich 2 0  
Rev H Lorenz, O F M, Detroit,  
Mich 2 0  
Rev P Ramstetter, O F M, Detroit,  
Mich 2 0  
Rev J J Buszek, Orchard Lake,  
Mich 2 0  
Rev J A Gierut, M S, Orchard  
Lake, Mich 2 0  
Rev C Graves, O S B, Collegeville,  
Minn 2 0  
Rev J W Haun, Winona, Minn 2 0  
Rev V B Braun, S M, Clayton, Mo 2 0  
Rev W H McCabe, S J, Kansas  
City, Mo 2 0  
Rev C M O'Hara, S J, St Louis,  
Mo 2 0  
Rev T I O'Malley, S J, Jersey  
City, N J 2 0  
Very-Rev A de C Hamilton, C M,  
Princeton, N J 2 0  
Rev C T Carow, Brooklyn, N Y 2 0  
Right Rev W T Dillon, Brooklyn,  
N Y 2 0  
Rev T F Flynn, C M, Brooklyn,  
N Y 4 0  
Rev T J Kelly, Brooklyn, N Y 2 0  
Rev R B McHugh, Brooklyn, N Y 2 0  
Rev T J Coughlin, S J, Buffalo,  
N Y 2 0  
Rev W J Schlaerth, S J, Buffalo,  
N Y 2 0  
Rev M J Smith, S J, Buffalo,  
N Y 2 0  
Rev G J Dumas, S J, New York,  
N Y 2 0  
Rev H C Gardner, S J, New York,  
N Y 2 0  
Rev F L Meade, C M, Niagara  
University, N Y 2 0  
Rev F N Ryan, C M, Niagara Uni-  
versity, N Y 2 0  
Rev E J Baunester, S M, Day-  
ton, Ohio 2 0  
Rev E J Gabel, Toledo, Ohio 2 0  
Very Rev R G Kirsch, Toledo, Ohio 2 0  
Right Rev Albot M Braun, O S B,  
Shawnee, Okla 4 0  
Rev M Costello, O S B, Latrobe, Pa 6 0  
Rev E Donovan, O S B, Latrobe,  
Pa 2 0  
Very Rev T J Love, S J, Philadel-  
phia, Pa 2 0  
Rev L J Seidel, O M I, San An-  
tonio, Tex 2 00





# FINANCIAL REPORT

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Very Rev Mgr P J Furlong, New York, N Y	2 00	Srs of Holy Cross, Washington, D C	2 00
Rev T V McMahon, New York, N Y	2 00	Sr Rose Estelle CSC, Washington D C	2 00
Rev J F Monioe, O P, Columbus, Ohio	2 00	Visitation Nuns, Washington, D C	4 00
Reverend Principal, Roger Bacon High Sch., St Bernard, Ohio	2 00	Sr Superior, Conv of Mary Immaculate, Key West, Fla	2 00
Rev H J Huesman, Allentown, Pa	2 00	Mother Superior Ursuline, Alton, Ill	2 00
Rev A J Baum, Chester, Pa	2 00	Sr Paul Marie, Beaverville, Ill	2 00
Rev A W Tasch, Latrobe, Pa	4 00	Sis Poor Handmaids of Jesus Christ, Carlyle, Ill	2 00
Rev C J Allwein, McSherrystown, Pa	2 00	Mother M Ambrose, Chicago, Ill	2 00
Rev T A Lawless, O S F S, Philadelphia, Pa	2 00	Mother St William, I B V M, Chicago, Ill	10 00
Very Rev M J McKeough, O Fraem, Philadelphia, Pa	2 00	Sr Alphonse Marie, SSND, Chicago, Ill	2 00
Rev C V Mullen, S J, Tacoma, Wash	2 00	Sr Beatrice, D C, Chicago, Ill	2 00
Rev J J Pritzl, La Crosse, Wis	2 00	Sr Bernadette Marie SND, Chicago, Ill	2 00
Rev J A Becker, Menasha, Wis	4 00	Sr Marie Teresa, SND, Chicago, Ill	2 00
Rev J M Voelker, Milwaukee, Wis	4 00	Sr M Agnes, RSM, Chicago, Ill	2 00
Rev W J Doherty, Racine, Wis	2 00	Sr M Agnita, RSM, Chicago, Ill	4 00
		Sr M Albensia, O S F, Chicago, Ill	6 00
Brothers		Sr M Felicitas, Chicago, Ill	2 00
Bro Clarence Henry, CFP, Sealey, Ark	2 00	Sr M Honoria, SSND, Chicago, Ill	2 00
Bro Director, FSC, San Francisco Calif	2 00	Sr M Joanne, SSND, Chicago, Ill	2 00
Bro J Matthew, FSC, Chicago, Ill	2 00	Sr M Josita, BVM, Chicago, Ill	2 00
Bro L J Banck, SM, Chicago, Ill	4 00	Sr M Lucy, RSM, Chicago, Ill	2 00
Bro William, CSC, Notre Dame, Ind	2 00	Sr M Muriel, SSND, Chicago, Ill	2 00
Christian Bros, Calvert Hall Coll., Baltimore, Md	2 00	Sr M Reginald, O P, Chicago, Ill	2 00
Bro Oswald, CFX, Baltimore, Md	4 00	Sr M Seraphine, PHJC, Chicago, Ill	2 00
Christian Bros, Cretin High Sch., St Paul, Minn	2 00	Sr M Thaddea, SSND, Chicago, Ill	6 00
Bro Ignatius, SC, Vicksburg, Miss	2 00	Sr M Vitalis, HFN, Chicago, Ill	2 00
Bro L Jerome, FSC, Glencoe, Mo	2 00	Srs of Christian Charity, Chicago, Ill	6 00
Bro Joseph Damian, SM, New York, N Y	2 00	Sr Remigia, SSND, Chicago, Ill	2 00
Bro Louis Omer, FMS, Poughkeepsie, N Y	2 00	Sr Simplicia, Chicago, Ill	2 00
Bro J A Skuly, SM, Hamilton, Ohio	2 00	Mother Celestine, OSU, Decatur, Ill	2 00
Bro Emilian, FSC, Philadelphia, Pa	2 00	Sr Joseph Theophile, Des Plaines, Ill	2 00
Bros of Mary, Boys Catholic High Sch., Pittsburgh, Pa	2 00	Sr M Mienna, HFN, Des Plaines, Ill	2 00
Bro G J Busch, SM, Victoria, Tex	4 00	Sr M Seraphia, RSM, Des Plaines, Ill	2 00
Sisters		Srs of the Cong de Notre Dame, Kankakee, Ill	4 00
Sr M Cecilia, OSB, Jonesboro, Ark	2 00	Sr M Francis, SSJ, La Grange, Ill	2 00
Sr M Victoria, Alhambra, Calif	2 00	Sr M Ricarda, OSB, Nauvoo, Ill	2 00
Srs of the Holy Names, Pomona, Calif	2 00	Sr Marian, O P, River Forest, Ill	2 00
Dominican Srs, San Francisco, Calif	2 00	Sr M William, O P, St Charles, Ill	2 00
Sr Marie Eucharista, SND de Namur, San Jose, Calif	2 00	Sr Aurelia, O P, Springfield, Ill	2 00
Mother M Gertrude, RSHM, West Los Angeles, Calif	4 00	Ursuline Srs, Springfield, Ill	4 00
Sr M Matilda, SL, Colorado Springs, Colo	2 00	Sr M Agnes Terese, CSA, Decatur, Ind	2 00
Sr M Gerald, SL, Denver, Colo	4 00	Sr M Joan, Fort Wayne, Ind	2 00
Sr M Janet, SC, Denver, Colo	2 00	Sr M Genevieve, SSND, Huntington, Ind	6 00
Srs of Mercy, Middletown, Conn	2 00	Sr M Manetto, Prov, Indianapolis, Ind	4 00
Sr Adele, O P, New Haven, Conn	2 00	Sr M Agnes Clare, CSC, Notre Dame, Ind	2 00
Mother Superior, CND, S Elm St., Waterbury, Conn	4 00	Sr Celine, CR, South Bend, Ind	2 00
Srs of Mercy, West Hartford, Conn	4 00		

Sr Lucille, CR, South Bend, Ind	2 00	Srs of St Joseph, Marquette, Mich	4 00
Sr M Benigna, CR, South Bend, Ind	2 00	Sr Eileen, O P, Royal Oak, Mich	2 00
Sr M Eugenia, CR, South Bend, Ind	2 00	Sr M Irene, O P, Saginaw, Mich	2 00
Sr M Gregory, CR, South Bend, Ind	2 00	Mother M Agatha, I B V M, Sault Ste Marie, Mich	10 00
Sr M Louise, CR, South Bend, Ind	2 00	Sr M St Mel, I B V M, Sault Ste Marie, Mich	2 00
Sr M Theresa, CR, South Bend, Ind	2 00	Sr M Lorraine, Austin, Minn	2 00
Sr M Veronica, B V M, Clinton, Iowa	4 00	St Anne, Crookston, Minn	6 00
Sr M Amabilis, B V M, Davenport, Iowa	2 00	St Mary, O S B, Duluth, Minn	4 00
Sr M Adorinus, B V M, Des Moines, Iowa	2 00	St M Grace, O P, Faribault, Minn	2 00
Sr M Aimee Remert, Dubuque, Iowa	2 00	Mother Immaculate, O S U, Frontenac, Minn	2 00
Sr M Reginald, Dubuque, Iowa	2 00	Mother M Jerome, Frontenac, Minn	4 00
Sr Winifred, SSND, Fort Madison, Iowa	2 00	St M Lorraine, OSF, Little Falls, Minn	2 00
Sr Dolores, CSA, Hays, Kans	4 00	St M Pia, Mankato, Minn	2 00
Sr Remigia, CSA, Hays, Kans	4 00	Sr M Eileen, CSJ, Minneapolis, Minn	2 00
Sr Leo Frances, Kansas City, Kans	2 00	Sis of the Visitation, St Paul, Minn	2 00
Sr M Regina, CSA, Victoria, Kans	4 00	Srs of Charity, B V M, Kansas City, Mo	2 00
Mother Loba, O S B, Covington, Ky	12 00	St M Geraldine, O S U, Kirkwood, Mo	4 00
Srs of Charity of Nazareth, Covington, Ky	2 00	St Helena, SC, Perryville, Mo	2 00
St Althaire, O P, Louisville, Ky	10 00	St Henrica, SSND, St Charles, Mo	2 00
Sr Frances, Baton Rouge, La	4 00	St M Marcella, CSJ, St Louis, Mo	4 00
Sr M Teresita, M H S, Crowley, La	2 00	Sr of Loreto, St Louis, Mo	2 00
Srs Marianites of the Holy Cross, Houma, La	2 00	Sr Praxedes, C P S S, St Louis, Mo	2 00
St M Adrian, Lake Charles, La	2 00	Sr Virginia Marie, S S M, St Louis, Mo	2 00
Mother Lorelia, New Orleans, La	4 00	Sis of St Francis, O'Neil, Neb	6 00
Sr M Boniface, New Orleans, La	2 00	St M Agnita, Manchester, N H	3 00
St Edith, Opelousas, La	2 00	St M Perpetua, SSJ, Bayonne, N J	2 00
Sr M Eulalia, Baltimore, Md	2 00	Mother M Joseph, O P, Caldwell, N J	2 00
Sr M Pazzia, Laurel, Md	2 00	St M Christine, R S M, Camden, N J	2 00
Mother M Simplicius, SSJ, Boston, Mass	2 00	St Marie Lourde, SC, Elmstedt, N J	2 00
Srs of Notre Dame de Namur, Boston, Mass	4 00	St M Patricia, CHJ, Hokokus, N J	2 00
Missionary Franciscan Srs, Newton, Mass	4 00	St Catharine Anita, SSJ, North Arlington, N J	12 00
St M Brigid, North Fannhaven, Mass	4 00	St Maria Pere, SSJ, North Arlington, N J	10 00
Srs of Ste Chretienne, Salem, Mass	2 00	Sr M Germaine, O S B, Paterson, N J	2 00
Sr M Francis, O P, Dearborn, Mich	2 00	Sr M Angelika, R S M, Red Bank, N J	2 00
Sr Benvenuta, O P, Detroit, Mich	2 00	Mother M Eustace, Summit, N J	2 00
Sr Grace Loreto, O P, Detroit, Mich	2 00	Sr Carmelina, M P P, Tienlon, N J	6 00
St Helen Clanc, O P, Detroit, Mich	2 00	Sr Concepcion Marie, SC, Union City, N J	2 00
Sr Helen Rita, O P, Detroit, Mich	2 00	St Margaret Veronica, SC, Union City, N J	2 00
Sr John Michael, O P, Detroit, Mich	2 00	Sr Rose Marie, West New York, N J	2 00
Sr M Angelina, O P, Detroit, Mich	2 00	Sr M Olympia, F D C, Arrochar, N Y	2 00
Sr M Ann, O P, Detroit, Mich	2 00	Sr Celcila, O P, Brooklyn, N Y	2 00
Sr M Clara, O P, Detroit, Mich	2 00	Sr Frances Marie, O P, Brooklyn, N Y	2 00
Sr M Ellenia, O P, Detroit, Mich	2 00	Sr M Agnes, Brooklyn, N Y	2 00
Sr M Laetitia, O P, Detroit, Mich	2 00	Sr M Annunciate, R S M, Brooklyn, N Y	2 00
Sr M Lawrence, SSJ, Detroit, Mich	2 00	Sr Nazaria, Brooklyn, N Y	2 00
Sch Sis of Notre Dame, Detroit, Mich	2 00	Sr Harold, SSJ, Buffalo, N. Y.	2 00
Sr Rosa Geraldine, O P, Detroit, Mich	2 00		
Sr M Ambrose, Flint, Mich	2 00		
Sr Carmelia, O P, Lansing, Mich	2 00		

St. M. Annette OSF, Buffalo, N Y	2 00	Mother Saint Edward Melrose, Pa	2 00
Srs of Saint Mary, Buffalo N Y	2 00	St. M. Bonomeo Meison, Pa	2 00
St. St. Edward, Buffalo, N Y	2 00	St. M. Bartholomew, IHM, Olyphant, Pa	6 00
Mother Agatha, Dobbs Ferry, N Y	2 00	Mother Esther, IHM Philadelphia, Pa	2 00
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Sr. M. Christina Perovto, Grasmere, S I, N Y	2 00	Mother M. Leonard W Philadelphia, Pa	2 00
Mother St. Catherine, CND, Grymes Hill, S I, N Y	2 00	Sr. Anna Richard, SND, Philadelphia, Pa	2 00
St. M. Thomas Aquinas, Highland Falls, N Y	2 00	Sr. Francis Ines, SSJ, Philadelphia, Pa	2 00
Sr. Angelica SSJ, Jamaica, N Y	2 00	Sr. Letitia Marie, SSJ, Philadelphia, Pa	2 00
Sr. Francis Antonia, SSJ, Jamaica N Y	2 00	St. M. Carmelita, OSF, Philadelphia, Pa	2 00
Sr. M. Lucide, SSJ, Jamaica, N Y	2 00	St. M. Consolata, RSM, Philadelphia, Pa	2 00
Srs of St. Mary, Lockport, N Y	2 00	Sr. M. Giovanni, IHM, Philadelphia, Pa	2 00
Mother Francis, OSU, New Rochelle, N Y	2 00	St. M. Grace, SM, Philadelphia, Pa	2 00
Mother M. Agatha New York, N Y	2 00	St. M. Theona OSF, Philadelphia, Pa	2 00
Mother M. Carmel New York, N Y	2 00	Srs of St. Joseph, Logan, Philadelphia, Pa	2 00
Mother M. Colette, RSHU, New York, N Y	2 00	Sr. Ottilia, CC, Philadelphia, Pa	2 00
Sr. Bernadine Miram SC, New York, N Y	2 00	Mother M. Aloysia, OSF, Pittsburgh, Pa	14 00
Sr. Maria Josephine, SC, New York, N Y	2 00	Sr. M. Roberta, Pittsburgh, Pa	2 00
Sr. M. Austin, New York, N Y	4 00	Srs of Holy Family of Nazareth, Pittsburgh, Pa	4 00
Sr. M. Evelyn, OP, New York, N Y	8 00	St. Superior, OSB, St. Mary's, Pa	2 00
St. M. Regina, RSM, New York, N Y	2 00	Srs of Christian Charity, Wilkes-Barre, Pa	2 00
St. St. Margaret of Angels, New York, N Y	2 00	Sr. M. Loyola, SSSF, Howard S Dak	2 00
Sr. Stella, OP, Ossining, N Y	2 00	St. M. Victorine, OP, Memphis, Tenn	4 00
Sr. M. Francesca, RSM, Rochester, N Y	2 00	Dominican Srs, Nashville, Tenn	2 00
Mother Polycarpa, OP, St. Joseph's, N Y	2 00	St. M. Agnes Whitaker, San Antonio, Tex	2 00
Sr. M. Michael, RSM, Syosset, L I, N Y	2 00	Sr. M. Antonina, Div Prov, San Antonio, Tex	2 00
Sr. M. Roberta, CSA, Yonkers, N Y	2 00	St. M. Francis, OSU, San Antonio, Tex	2 00
Sr. M. Yvonne, CSJ, Grand Forks, N Dak	2 00	St. Jeomc, Rutland, Vt	2 00
Sr. M. Superata, Hankinson, N Dak	2 00	St. Josephine, Rutland, Vt	2 00
Sr. Yvonne CSJ, Jamestown, N Dak	2 00	Srs of Holy Cross, Alexandria, Va	2 00
St. M. de St. Jean, Wild Rice, N Dak	2 00	St. M. Angeline, CSA, Fond du Lac, Wis	6 00
Srs of the Holy Humility of Mary, Canton, Ohio	2 00	Sr. M. Jeanne, OP, Madison, Wis	2 00
St. Helen Louise, S de N D de Namur, Cincinnati, Ohio	4 00	Srs de Notre Dame, Marmette, Wis	2 00
Sr. M. Leonard, SSJ, Cleveland, Ohio	6 00	Sr. Everlids, SSND, Milwaukee, Wis	2 00
Sr. M. Serapha, Cleveland, Ohio	2 00	Sr. Jeanne D'Arc, SSND, Milwaukee, Wis	2 00
Srs of the Humility of Mary, Cleveland, Ohio	2 00	St. M. Olivia, Milwaukee, Wis	2 00
Sr. M. Petronilla, CSA, Defiance, Ohio	2 00	Sr. Mina Studer, SSSF, Milwaukee, Wis	2 00
Srs of Notre Dame de Namur, Hamilton, Ohio	2 00	Sr. Rita, Milwaukee, Wis	2 00
Srs of Notre Dame, Norwalk, Ohio	2 00	Sr. Rosemary, RSM, Milwaukee, Wis	2 00
Mother Superior, Ursuline, St. Martin, Ohio	2 00	St. Rudolpha, SSND, Milwaukee, Wis	2 00
Srs of St. Francis, Triffin, Ohio	2 00	Sr. M. Digna, SSSF, Muscoda, Wis	2 00
Srs of St. Joseph, Baden, Pa	2 00	Sr. M. Ferdinand, SSND, Prairie du Chien, Wis	1 00
Sr. M. Eugenia, Coxsopola, Pa	2 00		
Sr. M. De Sales, OSB, Erie, Pa	2 00		
Srs of St. Joseph, McSherrystown, Pa	2 00		

St Catherine Cecilia O P, Shore-  
 wood, Wis  
 Sr M Thaddaeus, O P, Sinsinawa,  
 Wis  
 Sr Petronia, O P, Sinsinawa, Wis  
 Sisters of Charity Halifax, N S,  
 Canada

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Rev. P. J. Moran, Sterling, Colo.	4 00
Rev. W. J. Deacy, O.S.A., Washington, D. C.	4 00
Rev. W. Ferree, S.M., Washington, D. C.	2 00
Rev. F. M. Kirsch, O.M. Cap., Washington, D. C.	2 00
Rev. F. Mayer, O.M.C., Washington, D. C.	2 00
Rev. G. Eisenbacher, Chicago, Ill.	2 00
Rev. J. R. Gleason, Chicago, Ill.	2 00
Rev. B. Kieran, C.P., Chicago, Ill.	2 00
Rev. J. M. O'Leary, C.P., Chicago, Ill.	2 00
Rev. G. Sweeney, C.P., Chicago, Ill.	4 00
Father Victor, O.F.M., Cedar Lake, Ind.	2 00
Rev. J. A. Zabawa, O.F.M., Cedar Lake, Ind.	2 00
Francis Fathes, Oldenburg, Ind.	2 00
Minister Provincial, O.M.C., Louisville, Ky.	2 00
Very Rev. A. M. Cyr, S.M., Boston, Mass.	2 00
Very Rev. J. H. Dolan, S.J., Boston, Mass.	2 00
Rev. A. J. Sheehan, Boston, Mass.	4 00
Rev. J. C. Ryan, Detroit, Mich.	2 00
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Rev. D. A. Lord, S.J., St. Louis, Mo.	2 00
Very Rev. Father Provincial, S.J., St. Louis, Mo.	2 00
Rev. D. H. Makham, Albany, N. Y.	2 00
Rev. M. J. Fitzmons, S.J., Manhasset, L. I., N. Y.	2 00
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Very Rev. E. A. Freking, Cincinnati, Ohio.	2 00
Rev. G. Meyer, O.F.M., Cincinnati, Ohio.	2 00
Rev. V. Schaaf, O.F.M., Cincinnati, Ohio.	2 00
Rev. A. P. Farrell, S.J., Milford, Ohio.	2 00
Rev. M. C. Herman, Tiffin, Ohio.	2 00
Rev. M. J. Schmid, O.S.B., St. Benedict, Oreg.	2 00
Rev. J. A. Garvin, C.M., Northampton, Pa.	2 00
Rev. D. M. Leary, C.M., Northampton, Pa.	2 00
Very Rev. E. A. Sellman, C.M., Philadelphia, Pa.	4 00
Rev. A. W. Foney, Pittsburgh, Pa.	2 00
Rev. J. P. Carroll, S.J., Wernersville, Pa.	2 00
Rev. J. L. Morkovsky, San Antonio, Tex.	2 00

	Rev J Foister, SJ, Spokane	
2 00	Wash	2 00
	Very Rev I Cwiklinski, OFM,	
2 00	Pulaski, Wis	4 00
2 00	Rev J T Maloney, London, Ont,	
	Canada	2 00

## Brothers

Bro Denis Edward, FSC, Ammen- dale, Md	2 00
Bro Benjamin, CFX, Baltimore, Md	6 00
Bio Vincent Engel, CFX, Balti- more, Md	6 00
Bio Campion, CFX, Peabody, Mass	2 00
Bio H Basil, FSC, Boys Town, Nebr	4 00
Bro B Thomas, FSC, Lincolnale N Y	4 00
Bro Philip, FSC, New York, N Y	4 00
Bro Albert, FMS, Poughkeepsie, N Y	6 00
Bro Emile Nestor, FMS, Pough- keepsie, N Y	2 00
Bio Paul Stratonic, FMS, Pough- keepsie, N Y	2 00
Bio P J Culhane, FSCH, West Park N Y	2 00
Bio P A Gleeson, FSCH, West Park, N Y	4 00
Bro Beinar T Schad, SM, Dayton, Ohio	4 00
Christian Bros, Eddington, Pa	4 00
Bro J V Warren Kent Wash	2 00

### Miscellaneous

Holy Angels Conv, Jonesboro, Ark	2 00
St Joseph Presentation Acad, Berkeley, Calif	4 00
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Presentation Conv, San Francisco, Calif	2 00
Roman Catholic Orphan Asylum, San Francisco, Calif	2 00
Highland Heights, New Haven, Conn	6 00
Knights of Columbus Supreme Council, New Haven, Conn	2 00
Sacred Heart Acad, Stamford Conn	2 00
Ursuline Acad, Wilmington, Del	2 00
Dominican College Library, Washington, D C	2 00
Immaculate Sem, Washington, D C	2 00
St Leo Abbey, Saint Leo, Fla	2 00
Marmon Military Acad, Aurora, Ill	2 00
Trinity High Sch, Bloomington, Ill	4 00
Southern Illinois State Normal Univ, Carbondale, Ill	2 00
St Xavier Acad, Chicago, Ill	2 00
St Joseph Acad, Galesburg, Ill	2 00
Bishop Quarter Junior Military Sch, Oak Park, Ill	2 00
Mount St Francis Pio-Sem, Mount St Francis, Ind	4 00
St Joseph Acad, Dubuque, Iowa	3 00
St Mary Acad, Leavenworth, Kans	2 00
Theologians' Library, St Mary Coll, St Mary's, Kans	2 00
Acad Notre Dame of Providence, Newport, Ky	2 00

# FINANCIAL REPORT

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Conv of Notre Dame, Lowell, Mass	4 00	Mr W L Solomon, Chicago, Ill	8 00
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Dominican Priory Library, Minneapolis, Minn	2 00	Miss E C Tripe, Peoria, Ill	2 00
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Mount St Mary Coll., Hooksett, N H	2 00	Mr J J Dreher, Dubuque, Iowa	2 00
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St Mary Sem., Buffalo, N Y	2 00	Mr A F Smith, Boston Mass	4 00
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Hillside Sch., Troy, N Y	4 00	Miss C B Rudemeckers, Newark, N J	2 00
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Mother Cabrini Sch., West Park, N Y	4 00	Miss E Leonard, Brooklyn, N Y	2 00
St Catherine Acad., Valley City, N Dak	16 00	Mr H T Vlymen, Brooklyn, N Y	2 00
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		Sisters	
		Sr Supria, O P, St Mary of the	
		Palms, Mission San Jose, Calif	2 00
		Si M Patricia, C S J, Orange, Calif	2 00
		Sis of Mercy, West Hartford, Conn	2 00
		Mother M Jolanta, O S F, Chicago, Ill	2 00
		Mother M Mechilde, Chicago, Ill	2 00
		St Frances Mary, Chicago, Ill	2 00
		Si M Castalia, S S N D, Chicago, Ill	2 00
		Si M Feherias, Chicago, Ill	2 00
		Si M Lucia, P H J C, Chicago, Ill	4 00
		Sr M Paul, Chicago, Ill	2 00
		Si Miriam, R S M, Chicago, Ill	2 00
		St Rose, Chicago, Ill	2 00
		Mother M Patricia, O S F, Peoria, Ill	2 00
		Srs of the Most Precious Blood, P O Red Bud, Ill	4 00
		Si Itha, S C C, Wilmette, Ill	2 00
		Srs of Christian Charity, Wilmette, Ill	4 00
		Mother M Vincenia, C S C, Notre Dame, Ind	4 00
		Si M Lauretana, C S C, Notre Dame, Ind	2 00
		Mother Leonida, O S F, Oldenburg, Ind	2 00

Sis of Providence, St Mary-of-the-Woods, Ind	2 00	Srs of St Joseph, Dunkirk, N Y	2 00
Mother M Gervase, BVM, Dubuque, Iowa	2 00	Mother M Chrysostom, O P, Jamaica, N Y	2 00
Mother M Chrysostom, SSJ, Concordia, Kans	2 00	Sr Rose Gettude, O P, Jamaica, N Y	2 00
Srs of St Joseph, Wichita, Kans	2 00	Mother M Joseph, O P, Maryknoll, N Y	2 00
Srs of Notre Dame, Cold Spring, Ky	2 00	Sr Miriam Roberts, S C, Nanuet, N Y	2 00
St M Edmund, Covington, Ky	4 00	Mother Margaret Bolton, i c, New York, N Y	4 00
Mother M Edwards, Loietto, Ky	2 00	Sr Anna de Paul, SSJ, Rochester, N Y	2 00
Mother M Roberts, OSU Louisville, Ky	2 00	St M Florita, SSJ, Rochester, N Y	4 00
Sis of Divine Providence of Kentucky, Melbourne, Ky	2 00	Mother M Ladwina, Stella Niagara P O, N Y	2 00
Mother M Laura, MHS, Lafayette, La	2 00	Sis of St Francis, Syracuse, N Y	2 00
Sr Mary of the Angels, MHS, Lafayette, La	2 00	Mother M Assumpta, RSM, Tarrytown, N Y	2 00
Mother M Antonia, New Orleans, La	2 00	Sr Superior, Utica, N Y	2 00
Mother M Genesora, Baltimore, Md	2 00	Mother M Carmon, Williamsville, N Y	2 00
Mother M Philemon, SSND, Baltimore, Md	4 00	Sr Charles Marie, OSF, Williamsville, N Y	2 00
Mission Helpers of the Sacred Heart, Towson P O, Md	2 00	Sis of Mercy, Cincinnati, Ohio	2 00
St M Estelle, O P, Grand Rapids, Mich	2 00	Sis of the Precious Blood, Dayton, Ohio	4 00
Mother M Tarcila, OSF, Plymouth, Mich	6 00	Sis of the Holy Humility of Mary, Via Lowellville, Ohio	6 00
Sr M Jeremiah, OSF, Plymouth, Mich	4 00	St Leonita, Mt St Joseph, Ohio	2 00
St M Theodore, OSF, Plymouth, Mich	2 00	St M Zec, S C, Mt St Joseph, Ohio	2 00
Srs of St Francis, Rochester, Minn	2 00	Sis of Charity, Mt St Joseph, Ohio	2 00
Mother Agnes Gonzaga, CSJ, St Paul, Minn	4 00	Ursuline Sis, Tiffin, Ohio	6 00
St Elizabeth Marie, CSJ, St Paul, Minn	2 00	St M Francis Xavier, Maryhurst, Ohio	2 00
St M Donata, Wabasha, Minn	2 00	Mother M Mildred, OSF, Pendleton, Oreg	2 00
St Ambrose, Kennedy, Kansas City, Mo	2 00	Mother Superior, Div Prov, Allison Park P O, Pa	1 00
St Louise Patton, Kansas City, Mo	2 00	Sr M Bernard Div Prov, Allison Park P O, Pa	1 00
St Caroline Collins, Normandy, Mo	6 00	St M Thaisilla, Div Prov, Allison Park P O, Pa	2 00
Sr M Michael, Normandy, Mo	2 00	Mother M Angela, OSF, Coraopolis, Pa	2 00
St M Innocentia, O P S, O'Fallon, Mo	2 00	Sis of St Francis, Glen Riddle P O, Pa	2 00
Sis of the Most Precious Blood, O'Fallon Mo	4 00	Sis of St Francis, Millvale, Pa	2 00
Mother M Salomea, OSF, St Louis, Mo	2 00	Mother Mary of Good Counsel, Philadelphia, Pa	2 00
Mother M Khan, RSM, Webster Groves, Mo	2 00	Sch Sis of Notre Dame, Philadelphia, Pa	2 00
Mother M Emanuel, Omaha, Nebr	2 00	Sis of St Joseph, Philadelphia, Pa	2 00
Mother M Clara, RSM, Manchester, N H	8 00	Benedictine Sis, Pittsburgh, Pa	6 00
Mother Monica, OSB, Elkhavoth, N J	2 00	St Superior, Div Prov, Toner Inst, Pittsburgh, Pa	2 00
Feliciana Sis, OSF, Lodi, N J	2 00	Mother M Pionessa, OSB, St Mary's, Pa	2 00
Sr Leontine, Mendham, N J	6 00	St M St James, Shaton Hill, Pa	2 00
Mother M Lorenzo, OSF, Trenton, N J	2 00	Sis of St Basil the Great, Uniontown, Pa	6 00
Sis of Loretto, Mora, N Mex	2 00	Sr M Anthony, RSM, Manville, Colo	2 00
Mother M Margaret, FDC, Airochar, S I, N Y	2 00	St M Brendan, Providence, R I	2 00
Mother Jane Frances, SSJ, Brentwood, L I, N Y	2 00	Mother M Lucia, OSB, Sturgis, S Dak	8 00
Mother Marie, Brooklyn, N Y	2 00	Benedictine Srs, Yankton, S Dak...	4 00
Mother M Dominic, RSM, Brooklyn, N Y	2 00	Mother M Francis, O P, Everett, Wash	2 00
St Miriam Ants, S C, Brooklyn, N Y	4 00	St M Lorella, P C S T, Seattle, Wash	4 00
Sis of the Visitation, Brooklyn, N Y	2 00	St Florence, SSND, Green Bay, Wis	2 00
St Gonzaga, Buffalo N Y	2 00		
St M Christopher, RSM, Buffalo, N Y	2 00		

3r M Alphonse, SSND, Green Bay, Wis	2 00	Rev A E Eggings, Sydney, Nebr	2 00
3r M Amancia O S F, Milwaukee Wis	2 00	Rev W J Collins, Hooksett, N H	2 00
3r M Beatrice, Milwaukee Wis	2 00	Very Rev Msgr D A Coyle, Newark, N J	2 00
3r M Jutta, O S F, Milwaukee, Wis	2 00	Right Rev W F Lawlor, Newark, N J	2 00
3r M Kiliana, Milwaukee, Wis	6 00	Right Rev H M Hald, Brooklyn, N Y	10 00
3r M Speranda, Sor D S, Milwaukee, Wis	2 00	Right Rev J V S McClancy, Brooklyn, N Y	10 00
3r M Sulpicia, O S F, Milwaukee Wis	2 00	Rev S J Holbel, Buffalo, N Y	2 00
Mother M Romana, O P, Racine, Wis	4 00	Very Rev Msgr W R Kelly, New York, N Y	5 00
Mother General, O P, Sinsinawa, Wis	2 00	Rev J J Voight, New York, N Y	5 00
Mother Prioress, O P, Sinsinawa, Wis	4 00	Rev J M Duffy, Rochester, N Y	2 00
3r M De Ricci, O P, Sinsinawa, Wis	2 00	Rev C J Mahoney, Rochester, N Y	2 00
3r M Januarius, O P, Sinsinawa Wis	4 00	Rev D C Gildea, Syracuse, N Y	10 00
3r M Ludgarde, SSJ, Stevens Point, Wis	2 00	Right Rev W T Mulloy, Fargo, N Dak	8 00
Sra of St. Martha, Charlottetown, P E I, Canada	4 00	Rev F G Hochwalt, Cincinnati, Ohio	2 00
3r M Euphemia, Address?	2 00	Rev C J Ryan, Cincinnati, Ohio	2 00
		Rev C Elwell, Cleveland, Ohio	2 00
		Right Rev J R Hagan, Cleveland, Ohio	2 00
		Rev R W Hawick, Columbus, Ohio	2 00
		Right Rev J J Murphy, Columbus, Ohio	5 00
		Rev A J Sullivan, Portland, Oreg	2 00
		Rev F McNeils, Altoona, Pa	4 00
		Right Rev J J Bonner, Philadelphia, Pa	10 00
		Rev J G Cox, Philadelphia, Pa	2 00
		Rev J A Gorham, Philadelphia, Pa	2 00
		Rev P E Campbell, Pittsburgh, Pa	20 00
		Rev T J Quigley, Pittsburgh, Pa	20 00
		Rev J J Kenny, Pawtucket, R I	2 00
		Rev J H Kelly, Rockport, Tex	6 00
		Rev F J Byrne, Richmond, Va	2 00
		Rev E J McFadden, Seattle, Wash	2 00
		Rev E J Westenberger, Green Bay, Wis	2 00
		Rev L W Seemann, La Crosse, Wis	2 00
		Right Rev J Schnetzer, Houston, Tex	4 00
		Rev E J Goebel, Milwaukee, Wis	6 00

#### SCHOOL-SUPERINTENDENTS' DEPARTMENT

Rev L M Byrnes, Mobile, Ala	\$2 00		
Rev R Renwald, Sacramento, Calif	2 00		
Rev J T O'Dowd, San Francisco, Calif	5 00		
Rev A F Munich, Bloomfield, Conn	10 00		
Rev L W O'Neill, Hockessin, Del	2 00		
Rev R E Philbin, Jacksonville, Fla	5 00		
Rev T J McNamara, Savannah, Ga	2 00		
Rev W J Donovan, Batavia, Ill	6 00		
Right Rev J J Fallon, Belleville, Ill	10 00		
Very Rev Msgr D F Cunningham, Chicago, Ill	10 00		
Rev F P Blecke, Rock Island, Ill	5 00		
Rev T E Dillon, Huntington, Ind	20 00		
Rev C J Ivis, Sioux, City, Iowa	2 00		
Rev M J Hogan, Manhattan, Kans	2 00		
Rev L A McNeill, Wichita, Kans	4 00		
Rev L J Streck, Cold Spring, Ky	2 00		
Very Rev G J O'Bryan, Lexington, Ky	2 00		
Rev F N Pitt, Louisville, Ky	10 00		
Rev J H Whalen, Paris, Ky	2 00		
Rev E C Piendergast, New Orleans, La	2 00		
Rev J I Barrett, Baltimore, Md	10 00		
Rev W J Daly, Boston, Mass	4 00		
Right Rev R J Quinn, Boston, Mass	20 00		
Rev E J Gorman, Fall River, Mass	2 00		
Rev J V MacEachin, Battle Creek, Mich	2 00		
Rev J L Cavanaugh, Detroit, Mich	2 00		
Rev C F Deady, Detroit, Mich	2 00		
Rev E L Quaderer, Grand Rapids, Mich	2 00		
Rev M B Melican, Marquette, Mich	2 00		
Rev R E Fitzpatrick, Saginaw, Mich	2 00		
Very Rev T L Keaveny, St Cloud, Minn	2 00		
Rev E J Connoles, St Paul, Minn	2 00		
Rev G O'Connell, Clarkdale, Miss	4 00		
Very Rev L V Baines, Lincoln, Nebr	4 00		
Rev J H Ostdek, Omaha, Nebr	2 00		
		Rev A E Eggings, Sydney, Nebr	2 00
		Rev W J Collins, Hooksett, N H	2 00
		Very Rev Msgr D A Coyle, Newark, N J	2 00
		Right Rev W F Lawlor, Newark, N J	2 00
		Right Rev H M Hald, Brooklyn, N Y	10 00
		Right Rev J V S McClancy, Brooklyn, N Y	10 00
		Rev S J Holbel, Buffalo, N Y	2 00
		Very Rev Msgr W R Kelly, New York, N Y	5 00
		Rev J J Voight, New York, N Y	5 00
		Rev J M Duffy, Rochester, N Y	2 00
		Rev C J Mahoney, Rochester, N Y	2 00
		Rev D C Gildea, Syracuse, N Y	10 00
		Right Rev W T Mulloy, Fargo, N Dak	8 00
		Rev F G Hochwalt, Cincinnati, Ohio	2 00
		Rev C J Ryan, Cincinnati, Ohio	2 00
		Rev C Elwell, Cleveland, Ohio	2 00
		Right Rev J R Hagan, Cleveland, Ohio	2 00
		Rev R W Hawick, Columbus, Ohio	2 00
		Right Rev J J Murphy, Columbus, Ohio	5 00
		Rev A J Sullivan, Portland, Oreg	2 00
		Rev F McNeils, Altoona, Pa	4 00
		Right Rev J J Bonner, Philadelphia, Pa	10 00
		Rev J G Cox, Philadelphia, Pa	2 00
		Rev J A Gorham, Philadelphia, Pa	2 00
		Rev P E Campbell, Pittsburgh, Pa	20 00
		Rev T J Quigley, Pittsburgh, Pa	20 00
		Rev J J Kenny, Pawtucket, R I	2 00
		Rev J H Kelly, Rockport, Tex	6 00
		Rev F J Byrne, Richmond, Va	2 00
		Rev E J McFadden, Seattle, Wash	2 00
		Rev E J Westenberger, Green Bay, Wis	2 00
		Rev L W Seemann, La Crosse, Wis	2 00
		Right Rev J Schnetzer, Houston, Tex	4 00
		Rev E J Goebel, Milwaukee, Wis	6 00

#### PARISH-SCHOOL DEPARTMENT

##### Priests

Rev J B Praught, Alameda, Calif	\$15 00		
Right Rev R Sampson, Oakland, Calif	2 00		
Right Rev R Collins, San Francisco, Calif	2 00		
Rev C E Kennedy, San Francisco, Calif	2 00		
Rev F L Sebastiani, Trinidad, Colo	2 00		
Rev T Shea, Ansonia, Conn	8 00		
Rev J H Fitzmaurice, New Haven, Conn	4 00		
Right Rev E J Connelly, Washington, D C	2 00		
Catholic School Board, Chicago, Ill	2 00		
Rev G Fitzgibbon, Chicago, Ill	2 00		
Franciscan Fathers, Chicago, Ill	2 00		
Right Rev F A Remppe, Chicago, Ill	2 00		
Rev F Uzdrowski, Chicago, Ill	2 00		
Rev D B Zuchowski, Chicago, Ill	2 00		
Rev W J Plunkett, Elmhurst, Ill	2 00		
Rev L M Keenan, Harvard, Ill	4 00		
Rev J B Culemans, Moline, Ill	2 00		
Right Rev W A Cummings, Oak Park, Ill	2 00		
Right Rev P H Durkin, Rock Island, Ill	2 00		

Rev A Bertman, Springfield, Ill.	2 00	Rev J J Mahon, Freeport, L I.	
Rev J Hammes Crown Point, Ind	2 00	N Y	2 00
Right Rev R E Noll, Indianapolis, Ind		Rev E J Donovan, Great Neck, L I, N Y	
Rev L Wensing, Jasper, Ind	2 00		2 00
Rev F Walker, Terre Haute, Ind	4 00	Rev W Byrne, Ithaca, N Y	2 00
Rev P E O'Malley, Dubuque, Iowa	2 00	Rev J A Hogan, Medina, N Y	4 00
Rev E A Fitzgerald, Osage Iowa	2 00	Rev C J Drew, New York, N Y	2 00
Rev S V Fraser, Aurora, Kans	2 00	Rev J J O'Donohue, New York, N Y	2 00
Rev J Bradley Junction City, Kans	2 00		
Rev J F Selting, Leavenworth, Kans		Right Rev C F McEvoy, Syracuse, N Y	2 00
Rev J G Wolf, Leeville, Kans	2 00		2 00
Rev E D Weigel, Norton, Kans	2 00	Rev A Strazoni, Syracuse, N Y	2 00
Rev C J Merkle, Bellevue, Ky	2 00	Rev F J Nestor, Fargo, N Dak	2 00
Rev W A Freiberg, Covington, Ky	2 00	Franciscan Fathers Cincinnati, Ohio	2 00
Rev A G Wagner, Covington, Ky	2 00	Rev W Frane, Cincinnati, Ohio	2 00
Rev H F Hillenmeyer, Fort Thomas Ky		Right Rev J H Schongber, Cincinnati, Ohio	2 00
Right Rev F L Gassler, Baton Rouge, La	2 00	Rev T B Mulligan, Cleveland, Ohio	2 00
Very Rev R C Labri, Donaldsonville, La	4 00	Right Rev J J Schmit, Cleveland, Ohio	2 00
Rev J M Bourgeois, Ville Platte, La	2 00	Rev A J Gallagher, Maumee, Ohio	4 00
Right Rev G P Johnson, Lewiston, Me		Rev B P O'Reilly, SM, Osboin, Ohio	6 00
Rev L O'Donovan, Baltimore, Md	2 00	Right Rev G X Schmidt, Reading, Ohio	2 00
Rev M J Flaherty, Arlington, Mass	2 00	Rev L V Lyden, CSP, Portland, Oreg	2 00
Rev W J Barry, East Boston, Mass		Very Rev P K Collins, Butler, Pa	20 00
Rev J J McGarry, Boston, Mass	2 00	Rev J A O'Connor, Clanton, Pa	2 00
Rev T R Reynolds, Boston, Mass	2 00	Rev J M McSham, Drexel Hill, Pa	2 00
Rev J V Tracy, Boston, Mass	6 00	Rev M A Bennett, Easton, Pa	4 00
Rev A F Hickey, Cambridge, Mass	2 00	Rev L C Fricki, Honesdale, Pa	2 00
Rev T F O'Leary, Chestnut Hill, Mass	2 00	Rev L D Burns, Philadelphia, Pa	2 00
Augustinian Fathers, Lawrence, Mass		Rev J B Fee, Philadelphia Pa	5 00
Rev E D Daly, So Lawrence, Mass	2 00	Right Rev W P McNally, Philadelphia, Pa	4 00
Rev T Dunne, Lawrence, Mass	2 00	Very Rev G J Bullion, Pittsburgh, Pa	2 00
Rev D J Maguire, Lowell, Mass	4 00	Rev T F Coakley, Pittsburgh, Pa	2 00
Right Rev R Neagle, Malden, Mass	2 00	Rev J D Hannan, Pittsburgh, Pa	2 00
Right Rev C A Finn, Medford, Mass		Rev J A McDonald, Polistown, Pa	4 00
Rev J S Barry, North Brookfield, Mass	2 00	Rev J A Kanihus, Shenandoah, Pa	2 00
Rev D C Riordan, Watertown, Mass		Rev E A Stapleton, Yeadley, Pa	2 00
Rev J G Cook, Detroit, Mich	2 00	Rev J Hensbach, Bowdler, S Dak	2 00
Rev E J Knabel, Detroit, Mich	2 00	Rev J S Murphy, Galveston, Tex	2 00
Rev J M Louis, Detroit, Mich	2 00	Rev P A Barry, Ludlow, Vt	2 00
Right Rev J Stapleton, Detroit, Mich		Rev T Rohnet, Beaver Dam, Wis	4 00
Very Rev J B Moriarty, Ironwood, Mich	6 00	Rev J E Hanr, Beloit, Wis	4 00
Rev H J Rees, Lake Linden, Mich	2 00	Dominican Fathers, Madison, Wis	2 00
Right Rev H A Buchholz, Marquette, Mich	4 00	Rev J E Kolly, Milwaukee, Wis	8 00
Rev F T Stack, Royal Oak, Mich	2 00	Rev G Meyer, Milwaukee, Wis	2 00
Right Rev E A Lefebvre, Saginaw, Mich	2 00	Salvatorian Fathers, Milwaukee, Wis	2 00
Rev W E F Griffin, Austin, Minn	18 00	Rev J P Gluckstein, Neenah, Wis	2 00
Very Rev C Popelka, New Prague, Minn	4 00	Rev M J Jacobs, Waunakee, Wis	4 00
Rev P Kenny, Willmar, Minn		Rev J W Huepper, Wauwatosa, Wis	2 00
Right Rev P P Crane, St Louis, Mo	2 00		
Rev H J Kohnen, St Louis, Mo	4 00	Rev H D J Brossard, Greenville, P Q, Canada	2 00
Redemptorist Fathers, St Louis, Mo	2 00	Rev G J McShane, Montreal, P Q, Canada	2 00
Rev W L Shea, St Louis, Mo	2 00		
Right Rev T J E Devoy, Manchester, N H	2 00		
Right Rev M R Spillane, Atlantic City, N J	2 00		
Rev J A Smith, Brooklyn, N Y	2 00		

## Brothers

Brothers of Mary, San Francisco, Calif	4 00
Bro Bernard, FSC, Brooklyn, N Y	2 00
Bio Bonaventura, OSF, Brooklyn, N Y	2 00
Bio Claude, CFX, Brooklyn, N Y	2 00
Bro Eugene, OSM, Brooklyn, N Y	2 00
Bro Cahxius, FSC, New York, N Y	4 00
Bro Patrick, FSC, New York, N Y	4 00



## Parish Schools

St Joseph Sch, Pomona, Calif	8 00	Immaculate Heart of Mary Sch	2 00
St Anthony Pat Sch, San Francisco, Calif	2 00	Brooklyn, N Y	
St Boniface Par Sch, San Francisco, Calif	2 00	Most Holy Trinity Sch, Brooklyn, N Y	6 00
St John Paro Sch San Francisco Calif	2 00	Our Lady of Angels Sch, Brooklyn, N Y	2 00
St Peter Girls Sch San Francisco Calif	4 00	Our Lady of Czenstochowa Sch, Brooklyn N Y	2 00
Mary Star of the Sea Sch, San Pedro Calif	2 00	Our Lady of Guadalupe Sch, Brooklyn, N Y	2 00
Sacred Heart Sch, Waterbury, Conn	18 00	Queen of All Saints Elem. Sch Brooklyn, N Y	2 00
Sacred Heart Sch, Washington, D C	2 00	Sacred Hearts of Jesus and Mary Sch, Brooklyn N Y	2 00
St Augustine Sch, Washington, D C	6 00	St Agnes Sch Brooklyn N Y	4 00
St Mary Paro Sch, Miami Fla.	2 00	St Augustine Sch, Brooklyn, N Y	2 00
Sch of Christ the King Atlanta, Ga	4 00	St Barbara Elem Sch, Brooklyn N Y	2 00
Cathedral Sch of St John the Baptist, Savannah, Ga	2 00	St Brendan Elem Sch, Brooklyn N Y	2 00
St Mary Sch, Aurora, Ill	2 00	St Cecelia Sch, Brooklyn N Y	2 00
Christ the King Sch, Chicago, Ill	2 00	St Charles Borromeo Sch, Brooklyn N Y	2 00
Five Holy Martyrs Sch, Chicago, Ill	2 00	St Cyril & Methodus Sch, Brooklyn, N Y	2 00
St Benedict Sch, Chicago, Ill	2 00	St John the Baptist Sch, Brooklyn, N Y	2 00
St Carthage Sch, Chicago, Ill	2 00	St John Cantius Sch, Brooklyn, N Y	2 00
St Thomas the Apostle Sch, Chicago, Ill	4 00	St Joseph Sch, Brooklyn, N Y	2 00
Our Lady of Hungary Sch, South Bend, Ind	2 00	St Mary Star of Sea Sch, Girls' Dept, Brooklyn, N Y	2 00
St Francis Xavier Grade Sch, Dyersville, Iowa	2 00	St Peter Claver Sch, Brooklyn, N Y	2 00
Rudolphinum Paro Sch, Protivin Iowa	2 00	St Peter Sch, Brooklyn, N Y	2 00
Mother of God Sch, Covington, Ky	6 00	St Rosalie Sch, Brooklyn N Y	2 00
St Mary Cathedral Sch, Covington, Ky	2 00	St Saviour Elem Sch, Brooklyn, N Y	4 00
St Joseph Sch, Amesbury, Mass	2 00	SS Simon & Jude Sch, Brooklyn, N Y	6 00
St Mary Star of the Sea Sch, Beverly, Mass	2 00	St Stanislaus Sch, Brooklyn, N Y	2 00
Holy Trinity Sch, Boston, Mass	14 00	St Ann Sch, Buffalo, N Y	2 00
St Gregory Sch, Boston, Mass	2 00	St John Evangelist Sch, Centerville, L I, N Y	2 00
St Raphael Sch, Boston, Mass	2 00	St Mary Sch, East Islip, L I, N Y	2 00
St Aidan Sch, Brookline, Mass	8 00	St Adelbert Sch, Elmhurst, N Y	2 00
St Hedwig Paro Sch, E Cambridge, Mass	2 00	St Boniface Sch, Elmont, N Y	4 00
Immaculate Conception Sch, Everett, Mass	2 00	St Hedwig Sch, Floral Park, L I, N Y	2 00
St Joseph Sch, Lawrence, Mass	2 00	St Andrew Sch, Flushing N Y	2 00
St Joseph Sch, Lowell, Mass	8 00	St Aloysius Sch, Great Neck, L I, N Y	2 00
St Catherine of Genoa Sch, Somerville, Mass	2 00	St Ignatius Sch, Hicksville, L I, N Y	2 00
St Mary Sch, Stoughton, Mass	4 00	St Patrick Sch, Huntington, L I, N Y	2 00
St Joseph Sch, E-canaba, Mich	2 00	St Joan of Arc Sch, Jackson Heights, N Y	2 00
Guardian Angels Sch, Chaska, Minn	2 00	St Joseph Sch, Jamaica, N Y	2 00
St Canise Sch, Kilkenny Minn	2 00	St Monica Sch, Jamaica, N Y	2 00
St Joseph Sch, Marshall, Minn	2 00	St Nicholas of Tolentine Sch, Jamaica, N Y	2 00
Ascension Sch, Minneapolis, Minn	2 00	St Patrick Sch, Long Island City, N Y	2 00
St Mary Sch, New Ulm, Minn	2 00	St Mary Sch, Manhattan, L I, N Y	2 00
St Joseph Sch, Red Wing, Minn	2 00	Holy Cross Sch, Masspeth, N Y	2 00
Assumption Sch, St Paul, Minn	8 00	St Patrick Boys' Sch, Newburgh, N Y	2 00
St Agnes Sch, St Paul, Minn	2 00	Our Lady of Pity Sch, New York, N Y	4 00
St Andrew Sch, St Paul, Minn	2 00	Our Lady of Sorrows Sch, New York, N Y	2 00
St Bernard Sch, St Paul, Minn	2 00	Sacred Heart Boys' Sch, New York, N Y	4 00
St Columba Sch, St Paul, Minn	4 00		
St Francis de Sales Sch, St Paul, Minn	2 00		
St Matthew Sch, St Paul, Minn	2 00		
St Boniface Sch, Stewart, Minn	2 00		
St Cecilia Cathedral Sch, Omaha, Neb	2 00		
St Mary Sch, Gloucester, N J	6 00		
St Joseph Sch, West New York, N J	4 00		
St Joseph School, Babylon, L I, N Y	2 00		
Assumption Sch, Brooklyn, N Y, ,	2 00		

St Columba Boys' Sch, New York, N Y	4 00	St Francis of Assisi Sch, Springfield, Pa	2 00
St Jerome Sch, New York, N Y	4 00	St Mary Day Sch, Gainesville, Tex	22 00
St Margaret Mary Sch, New York, N Y	2 00	St Charles Sch, Arlington, Va	4 00
St Dominic Sch, Oyster Bay, L I, N Y	2 00	St Joseph Acad, Dumfries, Va	2 00
St Stanislaus Sch, Ozone Park, N Y	2 00	Holy Cross Acad, Lynchburg, Va	4 00
Assumption Sch, Peekskill, N Y	2 00	Our Lady of the Blessed Sacrament Sch, Port Richmond, Va	2 00
St Peter of Alcantara Sch, Port Washington, L I, N Y	2 00	Cathedral Girls' Sch, Richmond, Va	4 00
Sch of Our Lady of Perpetual Help, Richmond Hill South N Y	2 00	Sacred Heart Sch, Richmond, Va	2 00
St Catherine of Siena Sch, St Albans, N Y	2 00	St Benedict P. U. Sch, Richmond Va	4 00
Holy Trinity Sch, Utica, N Y	4 00	Our Lady of Nazareth Sch, Roanoke, Va	2 00
St Luke Sch, Whitestone, N Y	2 00	St Joseph Acad, Wheeling, W Va	4 00
St Mary Boys' Sch, Yonkers, N Y	2 00	St Mary Par Sch, Burlington, Wis	4 00
Mother of Mercy Sch, Washington, N C	4 00	St Casimir Sch, Milwaukee, Wis	2 00
St Anthony Sch, Cincinnati, Ohio	2 00	St Rose Sch, Milwaukee, Wis	4 00
St John Sch, Cincinnati, Ohio	10 00	St Stephen Sch, Milwaukee, Wis	2 00
St Michael Sch, Cleveland, Ohio	2 00		
Holy Rosary Sch, Columbus, Ohio	2 00	Lay	
St Rose Par Sch, Lima, Ohio	2 00	Miss W L McGrath, Brooklyn N Y	2 00
St Mary Sch, Massillon, Ohio	2 00	Mr J J Kill, Milwaukee, Wis	2 00
Immaculate Conception Sch, Toledo, Ohio	2 00		
St Stanislaus Sch, Lansdale, Pa	4 00	Sisters	
St Cunegunda Sch, McAdoo, Pa	6 00	St Veronica, D C, Mobile, Ala	2 00
St Francis of Assisi Sch, Mineersville, Pa	2 00	St William, C S J, Los Angeles, Calif	2 00
Holy Family Sch, Nazareth, Pa	2 00	Dominican Sis, San Gabriel, Calif	6 00
Our Lady of Hungary Sch, Northampton, Pa	2 00	Franciscan Sis, Bridgeport, Conn	2 00
Holy Name of Jesus Sch, Philadelphia, Pa	2 00	St M. Clementine, D D C, Bridgeport, Conn	2 00
Immaculate Conception Sch, Philadelphia, Pa	2 00	Sis of Mercy, Naugatuck, Conn	2 00
Most Blessed Sacrament Sch, West Philadelphia, Pa	2 00	Mother M Leocadia, Williamstown, Conn	2 00
Nativity B V M Sch, Philadelphia, Pa	2 00	St Deodatus, S S J, Washington, D C	2 00
Our Mother of Sorrows Sch, West Philadelphia, Pa	2 00	Srs of St Patrick Sch, Washington, D C	2 00
Sacred Heart Orphanage, Philadelphia, Pa	2 00	Sr Gerald Joseph, C S J, Savannah, Ga	2 00
St Aloysius Sch, Philadelphia, Pa	2 00	Sr Judea, S S S P, Arlington Heights, Ill	2 00
St Bernard Sch, Philadelphia, Pa	2 00	Sch Sis of Notre Dame, Belleville, Ill	4 00
St Bonaventura Sch, Philadelphia, Pa	2 00	Mother Auxilia, Chicago, Ill	2 00
St Bridget Sch, Philadelphia, Pa	2 00	Mother M Aloysius, S S J, Chicago, Ill	2 00
St Elizabeth Sch, Philadelphia, Pa	2 00	Mother St Ardan, Chicago, Ill	2 00
St Francis de Sales Sch, Philadelphia, Pa	2 00	Sr Boniface, Chicago, Ill	2 00
St Francis Xavier Sch, Philadelphia, Pa	2 00	Sr Adelaida, Chicago, Ill	2 00
St Gregory Sch, Philadelphia, Pa	12 00	Sr Agnes Louise, Chicago, Ill	2 00
St Helena Sch, Philadelphia, Pa	2 00	Sr Alberta, Chicago, Ill	2 00
St Joachim Sch, Philadelphia, Pa	2 00	Sr Alora, S S S P, Chicago, Ill	2 00
St John the Baptist Sch, Philadelphia, Pa	2 00	Sr Aloysius Clare, Chicago, Ill	2 00
St Ludwig Sch, Philadelphia, Pa	2 00	Sr Beatrice, Chicago, Ill	2 00
St Peter Claver Girls' Sch, Philadelphia, Pa	12 00	Sr Carmelia, O P, Chicago, Ill	2 00
St Philip Neri Sch, Philadelphia, Pa	2 00	Sr Constata, S S N D, Chicago, Ill	2 00
St Rose of Lima Sch, Philadelphia, Pa	18 00	Sr Catherine Patricia, O P, Chicago, Ill	2 00
St William Sch, Philadelphia, Pa	2 00	Sr Chervum, Chicago, Ill	2 00
Transfiguration Sch, West Philadelphia, Pa	2 00	Sr Dominick, C R., Chicago, Ill	2 00
St Patrick Sch, Pottsville, Pa	2 00	Sr Elean, S O C, Chicago, Ill	2 00
Holy Spirit Par Sch, Sharon, Ill	2 00	Sr Lourian, Chicago, Ill	2 00
		Sr Marie Anna, Chicago, Ill	2 00
		Sr Marie Annette, O P, Chicago, Ill	2 00
		Sr Marie Philip, O P, Chicago, Ill	2 00
		Sr Marietta, Chicago, Ill	2 00

# FINANCIAL REPORT

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Sr M Alfreda, Chicago, Ill	2 00	Sr Laurence, O P, Evanston, Ill	2 00
Sr M Aloysius Chicago, Ill	2 00	Sr Vida, O P, Evanston Ill	2 00
Sr M Amata, C R, Chicago, Ill	2 00	Sr Claver, S S N D, Galena, Ill	2 00
Sr M Ambrosia, S S N D, Chicago, Ill	2 00	Sr Louise Cecile O P Harvey, Ill	2 00
Sr M Amelia, O P, Chicago, Ill	2 00	Sr M Mercedes, O S F, Joliet, Ill	2 00
Sr M Archangela, O S F, Chicago, Ill	2 00	Sis of St Francis, Joliet, Ill	4 00
Sr M Assunta, O P, Chicago, Ill	2 00	Sr Ignatia La Salle, Ill	2 00
Sr M Barbairna, S S S F, Chicago, Ill	2 00	Dominican Sis, Springfield, Ill	2 00
Sr M Carl, Chicago, Ill	2 00	Sr M Beatina, S S S F, Wilmette, Ill	2 00
Sr M Charitas, Chicago, Ill	2 00	Sr M Lauvine, C S A, Crown Point Ind	2 00
Sr M Claissa, Chicago, Ill	2 00	Sr M Paulina, C S A, Decatur, Ind	2 00
Sr M Claissa, S S N D, Chicago, Ill	2 00	Sr Alphonse, East Chicago, Ind	2 00
Sr M Clarisse, Chicago, Ill	2 00	Sr Marie Blanche Fort Wayne Ind	2 00
Sr M Consolata, C R, Chicago, Ill	2 00	Sr Anatolia, O S F Gary, Ind	2 00
Sr M Corria, B M, Chicago, Ill	2 00	Sr Eustace, Gary, Ind	2 00
Sr M Cuthbert, S S N D, Chicago, Ill	2 00	Sr M Gertrude, O S F, Gary, Ind	2 00
Sr M Cyril, Felician, Chicago, Ill	2 00	Sr M Theodora, Gary Ind	2 00
Sr M Doloretta, O P, Chicago, Ill	2 00	Sr Tarcisia Hammond, Ind	2 00
Sr M Dominic, C R, Chicago, Ill	2 00	Sr M Evodine, Huntington, Ind	2 00
Sr M Eileen, O S B, Chicago, Ill	2 00	Sr M Philpina, Indiana Harbor, Ind	2 00
Sr M Ellaitia, O P, Chicago, Ill	2 00	Sr M Marciana, C S A, Monterey Ind	2 00
Sr M Euphemia, Chicago, Ill	2 00	Sr M Angela, O S F, Oldenburg Ind	2 00
Sr M Evangelista Chicago, Ill	2 00	Sr Francis Catherine, C S C, South Bend, Ind	2 00
Sr M Felice, O P, Chicago, Ill	2 00	Sr M Bonislava, Felician, South Bend, Ind	6 00
Sr M Fidelia, S S J, Chicago, Ill	2 00	Sr M Domitiana, H F N, South Bend, Ind	2 00
Sr M Humilhana, Chicago, Ill	2 00	Sr Mary of Good Counsel, C S C, South Bend, Ind	2 00
Sr M Janice, Chicago, Ill	2 00	Sr M Devota, Guttenberg, Iowa	2 00
Sr M Jaroslans, S S S F, Chicago, Ill	2 00	Sr M Concordia, Harper, Iowa	2 00
Sr M Laurentia, H F N, Chicago, Ill	2 00	Sr Rosemary, O S F, Waterloo Iowa	8 00
Sr M Laurentia, S S N D, Chicago, Ill	2 00	Sis of Notre Dame, Bellevue, Ky	2 00
Sr M Lihosa, Chicago Ill	2 00	Sis of Notre Dame, St Augustine Sch, Covington, Ky	2 00
Sr M Lovola, S S J, Chicago, Ill	2 00	Sr, of Notre Dame, St John Sch, Covington, Ky	2 00
Sr M Lydia Mary, C R, Chicago, Ill	2 00	Srs of Notre Dame, Newport, Ky	2 00
Sr M Magno, S S N D, Chicago, Ill	2 00	Sch Srs of Notre Dame, Baton Rouge, La	2 00
Sr M Manetta, R S M, Chicago, Ill	2 00	Missionary Srs of the Sacred Heart, New Orleans, La	2 00
Sr M Nazaria, Felician, Chicago, Ill	2 00	Sis of Christian Charity, New Orleans, La	2 00
Sr M Otilia, Chicago, Ill	2 00	Sis of the Holy Family, New Orleans, La	2 00
Sr M Paschaline, Felician, Chicago, Ill	2 00	Srs of Mercy, New Orleans, La	2 00
Sr M Paul, S S N D, Chicago, Ill	2 00	Sis of Mount Carmel, New Orleans, La	2 00
Sr M Saint Domitria, B V M, Chicago, Ill	2 00	Sch Srs of Notre Dame, New Orleans, La	2 00
Sr M Severine, P H J C, Chicago, Ill	2 00	Sis of St Francis, New Orleans, La	2 00
Sr M Stanisla, Chicago, Ill	2 00	Sis of St Joseph, New Orleans, La	2 00
Sr M Sulpicia, H F N, Chicago, Ill	2 00	Sis of St Teresa of Jesus, New Orleans, La	2 00
Sr M Therese, Chicago, Ill	2 00	Srs of Notre Dame, Ponchatoula, La	2 00
Sr M Vincentia, Chicago, Ill	2 00	Sr Aegidia, S S N D, Baltimore, Md	2 00
Sr M Vladimira, Felician, Chicago, Ill	2 00	Sr M Constantine O S F, Baltimore, Md	2 00
Sr Nolasca, O S F, Chicago, Ill	2 00	Sr M Edith, O S F, Baltimore, Md	2 00
Srs of Holy Child Jesus, Chicago, Ill	2 00	Sr M Fortunata, S S N D, Baltimore, Md	2 00
Srs of Notre Dame, Chicago, Ill	6 00	Sr M Laurentia, Baltimore, Md,	2 00
Sch Srs of Notre Dame, Chicago, Ill	8 00	Sr M Pascaline S S N D, Baltimore, Md	2 00
Srs of St Francis, Chicago, Ill	4 00		
Sr Stanislaus, C R, Chicago, Ill	2 00		
Sr Theresa, O S B, Chicago, Ill	2 00		
Sr Vincentia, H F N, Chicago, Ill	2 00		
Srs of St Francis, Chicago Heights, Ill	2 00		
Sr Canute, Cicero, Ill	2 00		
Sr Eudracia, Cicero, Ill	2 00		
Sr M Januarius, R S M, Des Plaines, Ill	4 00		

Srs of St Casimir, Baltimore, Md	2 00	St M Agatha, O P, Minneapolis,	
Sr Regis, Baltimore, Md	2 00	Minn	2 00
St M La Salette, SSND, Bryan-		Srs of St Francis, Minneapolis,	
town, Md	2 00	Minn	2 00
St M Hermes Hagerstown, Md	4 00	St Pascal, SSJ, Minneapolis,	
Mother M Baptista, Owalea, Md	2 00	Minn	2 00
Srs of Charity, St Margaret Conv,		Sch Srs of Notre Dame, New Tier,	
Boston, Mass	2 00	Minn	5 00
Srs of Charity, St Patrick Conv,		Sr Emile, SSJ, St Paul, Minn	4 00
Boston, Mass	2 00	Sr Joseph Eugene, SSJ, St Paul,	
Srs of Charity, St Peter Conv,		Minn	2 00
Boston, Mass	2 00	Sr Marceline, SSJ, St Paul,	
Sch Srs of Notre Dame, Our Lady		Minn	2 00
of Perp Help Sch, Boston, Mass	2 00	St M Leonissa, SSND, St Paul,	
Srs of Notre Dame de Namur, St		Minn	2 00
Augustine Sch, So Boston, Mass	2 00	Sr M Michael, SSJ, St Paul,	
Srs of Charity of Nazareth, Brock-		Minn	2 00
ton, Mass	2 00	St St Alban, SSJ, St Paul, Minn	2 00
Srs de Notre Dame de Namur, Cam-		Srs of Notre Dame, Wabasha, Minn	2 00
bridge, Mass	2 00	Sr M Frances, D of C, Kansas	
Srs of Providence, Chelsea, Mass	4 00	City, Mo	2 00
Sr Jeanne Marie, R S M, Fall River,		Sr M Limus, Div Prov, Normandy,	
Mass	2 00	Mo	2 00
Srs of Charity, S Lawrence, Mass	2 00	Srs of St Francis, West Point,	
Srs of Notre Dame de Namur,		Nebr	2 00
Lawrence, Mass	2 00	Sr M of St Emmeline, Nashua,	
Srs of Notre Dame de Namur, Lynn,		N H	4 00
Mass	2 00	Srs of St Joseph, St Andrew Sch,	
Sch Srs of Notre Dame, Malden,		Bayonne, N J	2 00
Mass	2 00	Srs of St Joseph, St Vincent Conv,	
Srs of Notre Dame de Namur, Pea-		Bayonne, N J	2 00
body, Mass	2 00	Mother M Huberta, OSF, Dunn-	
Srs of Notre Dame, Somerville,		ellen, N J	8 00
Mass	2 00	Sch Srs of Notre Dame, Irvington,	
Srs of Holy Union of Sacred Hearts,		N J	2 00
Taunton, Mass	2 00	Sr M Aquin, S C, Newark, N J	
Srs of Notre Dame de Namur		St M Bartholomew, SSND,	
Waltham, Mass	2 00	Newark, N J	2 00
Sr Alphonsus, O P, Detroit, Mich	2 00	St M Serena, S C, Paterson, N J	2 00
Sr Felice, IHM, Detroit, Mich	2 00	St M Rita, SSJ, Penns Grove,	
Sr Jane de Chantal, O P, Detroit,		N J	6 00
Mich	2 00	St M Cungrunda, OSF, Trenton,	
Sr Lucina, IHM, Detroit, Mich	2 00	N J	2 00
Sr M Calista, SSJ, Detroit, Mich	2 00	St M Laurena, OSF, Trenton,	
Sr M Chrysostom, SSJ, Detroit,		N J	2 00
Mich	2 00	Srs of St Joseph, Vineland, N J	2 00
Sr M Devota, O P, Detroit, Mich	2 00	Mother M Adrian, RSM, Albany,	
Sr M Genovefa, IHM, Detroit,		N Y	10 00
Mich	2 00	Sr M Aquinum, OSF, Astoria,	
Sr M Imelda, Detroit, Mich	2 00	L I, N Y	2 00
Sr M Leonarda, Detroit, Mich	2 00	St M Matthias, S C, Beacon, N Y	2 00
Sr M Raymond, IHM, Detroit,		Sr M Pntan, SSND, Bohemia,	
Mich	4 00	L I, N Y	2 00
Srs of Charity, Detroit, Mich	2 00	Sr Alberta, SSJ, Brooklyn, N Y	2 00
Sr M Paula, O P, Grand Rapids,		Sr Alfred, O P, Brooklyn, N Y	2 00
Mich	2 00	Sr Ambrosia, SSJ, Brooklyn, N Y	2 00
Sr Grace Immaculata, O P, Grosse		St Anna Germain, SSJ, Brook-	
Pontie Farms, Mich	2 00	lyn, N Y	2 00
St Magdalen Marie, O P, Grosse		Sr Ferdinand, Brooklyn, N Y	2 00
Pontie Farms, Mich	2 00	St Francis Lucile, SSJ, Brook-	
Srs of Notre Dame, Lake Linden,		lyn, N Y	2 00
Mich	2 00	Sr Immaculata Maids, SSJ, Brook-	
St Marie Ann, O P, Port Huron,		lyn, N Y	2 00
Mich	2 00	St Maria Gonzaga, Brooklyn, N Y	2 00
Srs of I H M, River Rouge, Mich	4 00	St Marie de La Salle, SSJ, Brook-	
Sr M Xavier, IBVM, Sault Ste		lyn, N Y	2 00
Marie, Mich	4 00	St M Bernadette de Lourdes, O P.,	
Sr M Jovita, SSND, Hampton,		Brooklyn, N Y	2 00
Minn	2 00	Sr M Bohumira, SSND, Brook-	
Sch Srs of Notre Dame, Madison,		lyn, N Y	2 00
Minn	2 00	Sr M Concepta, RSM, Brooklyn,	
St Ignatia, CSJ, Minneapolis,		N Y	2 00
Minn	2 00	Sr M Cyril, RSM, Brooklyn, N Y	2 00
Sr Irena, O P, Minneapolis, Minn	2 00	Sr M Eustace, RSM, Brooklyn,	
St Joseph Helen, Minneapolis, Minn	4 00	N, Y	10 00

# FINANCIAL REPORT

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Sr M Flavian, O P, Brooklyn, N Y	2 00	St M Agnes, F S C, New York, N Y	2 00
Sr M Georgiana, S N D, Brooklyn N Y	2 00	St M Angela New York N Y	10 00
Sr M Justa S S J, Brooklyn, N Y	2 00	St M Angelita S C, New York N Y	2 00
Sr M Pulcheria, O P, Brooklyn, N Y	2 00	Sr M Borromeo, O P New York, N Y	2 00
Sr Mildred, S S J, Brooklyn, N Y	2 00	St M Emmanuel, O S U New York, N Y	4 00
Sr Noeline, Brooklyn, N Y	2 00	Sr M Eugenia, I H M, New York N Y	2 00
Sch Srs of Notre Dame, Brooklyn N Y	2 00	St M Irene, O P, New York, N Y	4 00
Sr Rose Vincent, S S J, Brooklyn, N Y	2 00	Sr M Vivian, O P, New York N Y	2 00
Sr St Liguori, S S J, Brooklyn, N Y	2 00	Sr M Xavier, O S U, New York, N Y	2 00
Sr Salva, Brooklyn, N Y	2 00	Sr St Aloysia, of the Sacred Heart, C N D, New York, N Y	4 00
Mother M Scholastica, Buffalo, N Y	4 00	Ursuline Nuns, Ozone Park N Y	2 00
Sr Genevieve Buffalo, N Y	2 00	Sr M Bernard S U S C, Patchogue, L I, N Y	2 00
Sr M Alexander, O S F, Buffalo, N Y	6 00	Sr M Simplicita, O S F, Pelham, N Y	2 00
Srs of the Resurrection, Castleton-on-the-Hudson, N Y	2 00	Sr M Antonina, Richmond Hill, N Y	2 00
Sr M Helen E S M, Cental Islip, L I, N Y	2 00	Srs of Notre Dame, Rochester, N Y	2 00
Sr Catherine Mercedes, East Elmhurst, N Y	2 00	Sr M Isabel, E S M, Sea Chft, L I, N Y	2 00
Sr Alcantara S N D, East Islip, N Y	2 00	Srs of Charity, Tompkinsville S I, N Y	2 00
Sr Miriam Constance, Elmhurst, N Y	2 00	Sch Sis of Notre Dame, Westbury, L I, N Y	2 00
Sr Marie Noel, S S J, Far Rockaway, N Y	2 00	St Matilda, O P, Woodside, L I, N Y	2 00
Sr Marie Chrysostom, S S J, Floral Park, L I, N Y	2 00	Sr Bonaventure Fargo, N Dak	2 00
Sr M Olive, S S J, Flushing, N Y	2 00	St M St Kevin, Fargo, N Dak	2 00
Sr M Thacia, S S J, Flushing, N Y	2 00	Sr M Patrick Valley City, N Dak	2 00
Sr M Kathleen, I H M, Forest Hills, N Y	2 00	St M Clare, O P, Akron, Ohio	12 00
Sr M Frieda, O P, Freeport, L I N Y	2 00	Srs of Notre Dame, Cheviot, Ohio	2 00
Srs of Charity, Haverstraw, N Y	2 00	Sr M Viola, O S F, Cincinnati, Ohio	2 00
Sr M Bernard, Jackson Heights, N Y	2 00	Srs of Divine Providence, Cincinnati, Ohio	2 00
Sr M Osmond, S S J, Jamaica, N Y	2 00	Srs of Mercy of the Holy Cross Cincinnati, Ohio	6 00
Sr M Raymond, R D C, Katonah, N Y	2 00	Srs of Notre Dame, Cincinnati, Ohio	2 00
Mother Consilia, Long Island City, N Y	2 00	Srs of St Francis, Cincinnati, Ohio	2 00
Sr Honorata, O P, Long Island City, N Y	2 00	Srs of the Holy Family of Nazareth, Cleveland, Ohio	2 00
Sr M Olive, Lynbrook, N Y	2 00	Srs of Notre Dame, Cleveland, Ohio	2 00
Sr Domitilla, S S J, Maspeth, N Y	2 00	Sis of St Francis, Cleveland, Ohio	2 00
Sr M Hortensia, O P, New Hyde Park, L I, N Y	2 00	Sr Superior, St Joseph Conv, Dover, Ohio	2 00
Dominican Srs, New York, N Y	2 00	Srs of St Francis Mansfield, Ohio	2 00
Felician Srs, New York, N Y	6 00	Sr Superior, Sacred Heart Conv, New Philadelphia, Ohio	2 00
Mother Marie, O S U, New York, N Y	4 00	Sr Marie Elise, S N D, Reading, Ohio	2 00
Mother Marie Marguerite, New York, N Y	2 00	Mother M Benedict, S N D, Toledo, Ohio	2 00
Mother M St James, R J M, New York, N Y	2 00	Sr M Adelbert, S N D, Toledo, Ohio	2 00
Mother McAward, R S C J, New York, N Y	8 00	Sr M Euphrasia, Toledo, Ohio	2 00
Sr Carmela Theresa, New York, N Y	2 00	Dominican Srs, Portland, Oreg	2 00
Sr Constance Mary, New York, N Y	2 00	Sr Superior, Div Prov, St Mary Conv, Beaver Falls, Pa	2 00
Sr Louise Mary, S C, New York, N Y	2 00	Principal, St Thomas Sch, Braddock, Pa	2 00
Sr Maria, S C, New York, N Y	4 00	Sr Superior, Div Prov, St Ann Conv, Castle Shannon, Pa	2 00
Sr Maria Assumpta, I H M, New York, N Y	2 00	Sr M Dobroslava, O S F, Coscopo, Pa	2 00
		Sr Superior, Div Prov, St Joseph Conv, Duquesne, Pa	2 00
		Sr Superior, Div Prov, Assumption Conv, Ernest, Pa	2 00

Sr Superior, Div Prov, All Saints Conv, Elma, Pa	2 00	Sis Adorers of the Precious Blood, Steelton, Pa	6 00
Sr Superior, Div Prov, St Mary Conv, Foid City, Pa	2 00	Sis of Charity, Swissvale, Pa	2 00
Sr Superior, Div Prov, St Cecilia Conv, Glassport, Pa	2 00	Sr Superior, Div Prov, Sacred Heart Conv, Tarentum, Pa	2 00
Sr Superior, Div Prov, Glenshaw P O, Pa	2 00	Srs of the Holy Union of the Sacred Hearts, Pawtucket, R I	2 00
Sr Superior, Div Prov, St Mary Conv, Herman, Pa	2 00	Sis of Mercy, Pawtucket, R I	2 00
Srs of St Francis, Johnstown, Pa	4 00	Srs of Notre Dame, Holy Name Sch, Providence, R I	2 00
Sr Superior, Div Prov, St Mary Conv, Johnstown, Pa	2 00	Sis of Notre Dame, St Teresa Sch, Providence, R I	2 00
Sr Superior, Div Prov, St Michael Sch, Johnstown, Pa	2 00	Sr Claudia, O S B, Bristow, Va	2 00
Sr Superior, Div Prov, St Mary Conv, McKeesport, Pa	2 00	Sr Superior, Div Prov, St Alphonsus Conv, Wheeling, W Va	2 00
Sr Superior, Div Prov, St Mary Conv, McKees Rocks, Pa	2 00	Sr Emerentia, C S A, Fond du Lac, Wis	2 00
Sr Superior, Div Prov, St Boniface Conv, Penn Station, Pa	2 00	Sr M Carlita, C S A, North Fond du Lac, Wis	2 00
Mother M Dominica, Philadelphia Pa	2 00	Sr M Clementine, C S A, Fond du Lac, Wis	2 00
Sr M Aurelia, Philadelphia, Pa	2 00	Sr M Edna, C S A, Fond du Lac, Wis	2 00
Sr M Chantina, H F N, Philadelphia, Pa	2 00	Sr M Eleeta, C S A, Fond du Lac, Wis	2 00
Sr M Clotilda, O S F, Philadelphia, Pa	2 00	Sr Constantius, C S J, Green Bay, Wis	2 00
Srs of the Blessed Sacrament, Philadelphia, Pa	2 00	Sr Clement Marie, SSND, Kenosha, Wis	2 00
Srs of Christian Charity, Philadelphia, Pa	2 00	Sr Theophila, SSND, Kenosha, Wis	2 00
Srs of H C J, Philadelphia, Pa	2 00	Sr M Damian, SSND, Madison, Wis	2 00
Sis of Mercy, Philadelphia, Pa	6 00	Sr M Louraine, SSND, Madison, Wis	2 00
Sis of St Joseph, Ascension Sch, Philadelphia, Pa	2 00	Sr Adeline, S S S F, Milwaukee, Wis	6 00
Sis of St Joseph, Cathedral Conv, Philadelphia, Pa	2 00	Sr Catherine, SSND, Milwaukee, Wis	2 00
Srs of St Joseph, Epiphany Conv, Philadelphia, Pa	2 00	Sr Chrichun, SSND, Milwaukee, Wis	2 00
Srs of St Joseph, Holy Child Sch, Philadelphia, Pa	4 00	Sr Fabian, Milwaukee, Wis	8 00
Sis of St Joseph, St Carthage Conv, Philadelphia, Pa	8 00	Sr Gerardine, SSND, Milwaukee, Wis	2 00
Srs of St Joseph, St Columba Sch, Philadelphia, Pa	2 00	Sr M Adolbert, SSND, Milwaukee, Wis	2 00
Srs of St Joseph, St Joseph Sch, Philadelphia, Pa	2 00	Sr M Amabilia, Milwaukee, Wis	2 00
Srs of St Joseph, St Leo Sch, Philadelphia, Pa	2 00	Sr M Annunciatu, Milwaukee, Wis	2 00
Sr Superior, Div Prov, Holy Trinity Conv, Pittsburgh, Pa	2 00	Sr M Edana, S S S F, Milwaukee, Wis	2 00
Sr Superior, Div Prov, Mt Immaculate, Pittsburgh, Pa	2 00	Sr M Emerentiana, Milwaukee, Wis	2 00
Sr Superior, Div Prov, St Ambrose Conv, Pittsburgh, Pa	2 00	Sr M Filona, SSND, Milwaukee, Wis	2 00
Sr Superior, Div Prov, St Basil Conv, Pittsburgh, Pa	2 00	Sr M Gerald, B V M, Milwaukee, Wis	4 00
Sr Superior, Div Prov, St Margaret Sch, Pittsburgh, Pa	2 00	Sr M Henrica, Milwaukee, Wis	2 00
Sr Superior, Div Prov, St Martin Conv, Pittsburgh, Pa	2 00	Sr M Ida, SSND, Milwaukee, Wis	2 00
Sr Superior, Div Prov, St Norbert Conv, Pittsburgh, Pa	2 00	Sr M Justina, SSND, Milwaukee, Wis	2 00
Sr Superior, Div Prov, SS Peter and Paul Sch, Pittsburgh, Pa	2 00	Sr M Lambert, SSND, Milwaukee, Wis	2 00
Sr Superior, Div Prov, Rochester, Pa	2 00	Sr M Ludwika, SSND, Milwaukee, Wis	2 00
Srs of St Joseph, Schuylkill Haven, Pa	6 00	Sr M Novata, SSND, Milwaukee, Wis	2 00
Sr M Marcina, Felician, Sharpsburg, Pa	2 00	Sr M Paschalita, S S S F, Milwaukee, Wis	2 00
Sr Superior, Div Prov, St Mary Conv, Sharpsburg, Pa	2 00	Sr M Philippa, SSND, Milwaukee, Wis	2 00
Sr Superior, Div Prov, St Alphonsus Conv, Springdale, Pa	2 00	Sr M Raphael, Milwaukee, Wis	2 00
		Sr M Rose, O P, Milwaukee, Wis	2 00
		Sr M Virginia, SSND, Milwaukee, Wis	2 00

# FINANCIAL REPORT

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St M Walter, O P, Milwaukee, Wis	
Sr M Zenobia, SSJ, Milwaukee, Wis	
St Maximille, SSND, Milwaukee, Wis	
Sr Norberta, SSSF, Milwaukee, Wis	
St Smonette, SND, Milwaukee, Wis	
Sr Gerardus, SSND, Oconomowoc, Wis	
Sr M Clovis, SSND, Port Washington, Wis	
St Marie Bernard, O P, Racine, Wis	
St M Sebastian, O P, Racine, Wis	
St M Theodoie, O P, Racine, Wis	
St M Patrice, St Francis P O, Wis	
Sr M Rachel, St Francis P O, Wis	
Sr Jovita O P, Shorewood, Wis	
Sr M Caritas, O P, Shorewood, Wis	
St M Gracita, O P, Shorewood, Wis	
St M Juliette, O P, Shorewood, Wis	
St Verena, O P, Shorewood, Wis	
Sr M Florence, CSA, Watertown, Wis	
Sr M DoRicci, SSND, West Allis, Wis	
Sr Raphael, West Allis, Wis	
Sr Sophronia, West Allis, Wis	
Convents	
Srs of Christian Charity Conv, Baltimore, Md	
Holy Angels Conv, St Cloud, Minn	
St Jude Thaddous Conv, Havie, Mont	
Conv of Our Lady, Queen of Martyrs, Forest Hills, N Y	

Deaf-Education Section		
2 00	Miss L Dibos, Chicago, Ill	2 00
4 00	Miss M Haines, Chicago, Ill	2 00
	Rev D D Higgins, CSS R, Chicago, Ill	2 00
2 00	Rev J W Heidell, CSS R, New Orleans La	2 00
2 00	Rev G Reilley, C P, Baltimore, Md	2 00
2 00	Rev M A DeCoste, CSS R, Boston Mass	2 00
2 00	Sis of St Joseph, Randolph, Mass	2 00
2 00	Rev R C Kalter, CSS R, Detroit Mich	2 00
	Sr M Paulette, SND, St Paul, Minn	2 00
2 00	Sr M Janet, CSJ, University City, Mo	2 00
2 00	Rev B C DeCoste, Trenton N J	2 00
2 00	Srs of St Joseph Buffalo, N Y	2 00
2 00	Rev P F Klenke, Lockland, Cincinnati, Ohio	2 00
2 00	Very Rev Magr H Waldhaus, Lockland Cincinnati, Ohio	2 00
2 00	Rev W B Heather, West Chester Ohio	2 00
2 00	Rev S J Landherr, CSS R, Philadelphia, Pa	2 00
2 00	Srs of Charity, Pittsburgh, Pa	2 00
2 00	Rev E W McPhillips, Pawtucket, R	2 00
2 00	Rev J D Kathleen, CSS R, Oconomowoc, Wis	2 00
2 00	Rev E Gehl, St Francis, Wis	2 00
Blind-Education Section		
2 00	Sis of St Joseph, Jersey City, N J	2 00
2 00	Rev W S Dolan, S J, New York, N Y	2 00
	Sr M Hyacinth, O P, New York, N Y	2 00
2 00	Total receipts	\$27,662 63
2 00	Cash on hand, July 1, 1941	\$13,653 75
2 00	Receipts of year	13,968 88
4 00	Total receipts	\$27,662 63

# GENERAL MEETINGS

## PROCEEDINGS

CHICAGO, ILL., April 7, 1942

The Thirty-ninth Annual Meeting of the National Catholic Educational Association was held in Chicago, Ill., during the week after Easter, April 7-9, 1942. The Association was welcomed to Chicago by His Excellency, Most Reverend Samuel Alphonsus Stritch, Archbishop of Chicago, who directed that all necessary arrangements be made for the convenience and entertainment of the large number of Catholic educators who attended.

The Local Committee in charge of the meeting were as follows:

General Committee—Very Rev Msgr D F Cunningham, General Chairman, Right Rev Thomas P Bona, P R, Rev. George Heimsath, Right Rev Daniel Byrnes, Very Rev Msgr. Joseph A Casey, Very Rev Msgr John J Kozlowski, Rev Stanley C Stoga, Right Rev. Joseph P. Morrison, Very Rev Msgr. Malachy P Foley, Very Rev. Michael J O'Connell, C M, Rev Samuel Knox Wilson, S J, Rev. Edward V Dailey, Rev John E. Burke, C S.P.

Committee on Arrangements—Rev. Stanley C Stoga, Chairman, Convent accommodations for visiting Sisters.

Very Rev. Msgr John J Kozlowski, Arrangements for visiting priests to say Mass

Rev Edward V Dailey, Publicity for various diocesan newspapers.

It was the consensus of opinion of all who attended that the Chicago Meeting was one of the best arranged and most efficiently conducted of any in the history of the Association.

In addition to three general meetings, there were active sessions of the Seminary Department, College and University Department, Secondary-School Department, Parish-



School Department, Minor-Seminary Section, Deaf-Education Section, and Blind-Education Section

The headquarters were established in the Stevens Hotel, where the committee meetings were held on Monday, April 6. These comprised meetings of the Executive Board of the Association, Executive Committee of the College and University Department, Executive Committee of the Secondary-School Department, Executive Committee of the Parish-School Department, and Committee on Membership of the College and University Department.

The general meetings and sessions of the various departments and sections were held in the following meeting rooms of the Stevens Hotel:

The Opening General Meeting and Evening General Meeting, Grand Ballroom, Closing General Meeting, Boulevard Room, College and University Department, North Ballroom, Secondary-School Department, Boulevard Room, Parish-School Department, Grand Ballroom, Seminary Department, Private Dining Room No. 2, Minor-Seminary Section, Private Dining Room No. 1; Deaf-Education Section, Private Dining Room No. 5; Blind-Education Section, Private Dining Room No. 6.

The various restaurants of the Stevens Hotel provided excellent facilities for daily luncheon.

A total of eighty-three commercial and educational exhibits, including those of leading publishers, school supplies, and teaching-aid manufacturers, and other firms, afforded all in attendance an opportunity to examine the latest offerings in school furniture, equipment, textbooks, classroom films, and other teaching aids.

Included in the exhibit were striking displays arranged by the Army, Navy, and various government agencies.

A preview of the exhibit and a special motion-picture entertainment, arranged by the Local Committee, were largely attended Monday afternoon, April 6, by local and visiting Sisters.

Special credit is due to the able staff secured by the Local

Committee, for the efficient manner in which the registration was conducted and, also, to Mr Anthony Edelblut and Mr Neil Salemi for the excellent publicity they secured for the meeting in the newspapers of Chicago Miss Gertrude Kray of *The New World* was in charge of coverage for the N C W. C News Service

#### FIRST GENERAL SESSION

WEDNESDAY, April 7, 1942, 10.30 A. M.

The annual meeting was called to order with the Most Reverend John B Peterson, President General, presiding The Most Reverend Samuel Alphonsus Stritch, Archbishop of Chicago, offered the opening prayer

Bishop Peterson extended welcome to the Most Reverend Francis W Howard, Bishop of Covington, Secretary General of the Association from its very beginning and later President General for nearly ten years before he retired from office

Bishop Peterson announced that the Association was honored by a letter from Franklin D Roosevelt, President of the United States

The letter addressed to the President General of the Association was read as follows:

#### THE WHITE HOUSE WASHINGTON

"April 1, 1942.

"Dear Bishop Peterson:

"It is of deep significance that The National Catholic Educational Association will hold its annual national convention in this time of grave crisis in the affairs of the nation and of the world Those who participate will realize that such freedom of assembly is denied in all the countries of the world which today are held in slavery by the enemies whom we are fighting.

"That simple statement makes clear as the noonday the issue at stake in the tragic conflict which the world now witnesses Happily, in this country, we do not have to de-

bate freedom of conscience It is our birthright because of the wisdom and foresight of the Fathers of the Constitution, who in ordaining freedom of conscience established as a corollary, freedom of education and the right of assembly.

"We must defend this birthright against every totalitarian and pagan assault and to that end we have pledged every resource of manpower, money and materiel and will fight shoulder to shoulder with lovers of freedom wherever freedom is assailed

"I rejoice to know that the object of your organization, as stated in its constitution, is 'to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education.'

"I trust that the Chicago convention will in wise deliberation and constructive action further the achievement of that high purpose Please extend my cordial greetings to all who participate

"Very sincerely yours,

"FRANKLIN D ROOSEVELT.

"Most Reverend John B Peterson, D D ,  
President General,  
The National Catholic Educational Association,  
1312 Massachusetts Avenue, N W ,  
Washington, D C "

The opening address was given by the Most Reverend Samuel Alphonsus Stritch, Archbishop of Chicago Rev George Johnson, Ph D , Secretary General, then gave his annual report This was followed by an address by the Right Reverend Edward A Freking, Secretary-Treasurer, Catholic Students' Mission Crusade The subject of Monsignor Freking's address was "The Mission Crisis and the Catholic Educator."

Greetings were extended to another welcome visitor, Most Reverend Joseph M Corrigan, Rector of the Catholic University of America.

The Secretary General read the list of donations received from members of the hierarchy for the support of the Association.

The minutes of the meeting held by the Association in New Orleans in 1941 were approved as printed in the Report of the Thirty-eighth Annual Meeting of the Association. The report of the Treasurer General was also approved.

A motion was presented authorizing the appointment of the usual Committees on Nominations and Resolutions. Members who were appointed to these committees are as follows:

On Nominations: Right Rev William T Dillon, J.D., LL.D., Brooklyn, N. Y., Chairman, Rev Julian L. Maline, S. J., Ph.D., West Baden Springs, Ind., Rev James T. O'Dowd, Ph.D., San Francisco, Calif.; Rev Carroll F. Deady, Ph.D., Detroit, Mich.; Very Rev Michael J. Larkin, S. M., Ph.D., New Orleans, La.

On Resolutions: Rev Samuel K. Wilson, S. J., Ph.D., Chicago, Ill., Brother Victor, F. S. C., Rev. Felix N. Pitt, Ph.D., Louisville, Ky., Rev Jerome V. MacEachin, A. M., Charlotte, Mich., Right Rev Edward G. Murray, D.D., Boston, Mass.

A motion was then unanimously adopted to send the following cablegram to His Holiness, Pope Pius XII:

#### CABLEGRAM TO HIS HOLINESS, POPE PIUS XII

*"Most Holy Father.*

"National Catholic Educational Association, assembled at Chicago, for Thirty-ninth Annual Meeting, sends expression of profound homage and loyalty and implores Apostolic Blessing

"(Signed) JOHN B. PETERSON,  
*"Bishop of Manchester,*  
*"President General, N. C. E. A.*  
 "SAMUEL ALPHONSUS STITCH,  
*"Archbishop of Chicago."*

The following cablegram was received from Vatican City:

"The Most Rev Samuel A Stritch,  
"Archbishop of Chicago

"Deeply grateful for filial homage and jubilee Congratulations, Holy Father felicitates National Catholic Educational Association on outstanding achievements and confers paternal apostolic blessing Pledge abundant heavenly benedictions

"(Signed) ARCHBISHOP CICOGNANI,  
"Apostolic Delegate "

Bishop Howard offered the closing prayer The meeting closed at twelve o'clock noon

## SECOND GENERAL SESSION

WEDNESDAY, April 8, 1942, 8:00 P M.

A general meeting was held at 8:00 P M in the Grand Ballroom, Stevens Hotel, Rev George Johnson, Ph D, Secretary General, presiding The Most Reverend John B. Peterson, President General, offered the opening prayer.

The meeting was conducted as a forum, with Doctor Johnson acting as Discussion Leader.

The general theme was "Reorganization of the American Educational System," and the topic of the evening was "The Educational Ladder of Tomorrow "

Papers were presented by Rev. William F Cunningham, C S C, Ph D, University of Notre Dame, Notre Dame, Ind, and Rev Carroll F Deady, Ph D, Superintendent of Catholic Schools, Detroit, Mich.

The papers were discussed by Rev. Edmund J Goebel, Ph.D., Diocesan Superintendent of Schools, Milwaukee, Wis., Rev. Julius W. Haun, Ph D, D.D., St. Mary's College, Winona, Minn; Rev Joseph C Mulhern, S J., Principal, Jesuit High School, New Orleans, La., and Brother Philip, F S.C, La Salle Provincialate, New York, N Y.

A number from the audience participated in the lively general discussion which followed.

After a few short remarks, Bishop Peterson concluded the meeting with prayer

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### THIRD GENERAL SESSION

THURSDAY, April 9, 1942, 11.30 A M

A general meeting of the Association was held at 11.30 A M in the Boulevard Room, Stevens Hotel, Most Reverend John B Peterson, presiding

Right Rev William T Dillon, Chairman of the Committee on Nominations, presented the names of the following officers, who were unanimously elected for the year 1942-43:

President General. Most Rev John B Peterson, D D., Ph D., LL D, Manchester, N. H.

Vice-Presidents General: Rev John J Clifford, S J, Mundelein, Ill., Rev William F Cunningham, C S C, Ph.D, Notre Dame, Ind, Right Rev. Joseph V S McClancy, A.B., LL D, Brooklyn, N Y, Rev Paul E. Campbell, A.M, Litt D, LL D, Pittsburgh, Pa.; Brother Eugene A. Paulin, S M, Ph D, Kirkwood, Mo.

Treasurer General: Right Rev. Richard J Qunlan, A M., S T L, Boston, Mass

From the Seminary Department: Right Rev. Edward G. Murray, D D, Boston, Mass, Rev. Francis J Connell, C.S.S R, S.T D, Washington, D C.; Very Rev. Stephen Thus, O S B, St. Meinrad, Ind.

From the College and University Department: Right Rev. William T Dillon, J.D, Brooklyn, N. Y.; Rev. Julius W. Haun, Ph D, D D, Winona, Minn., Rev. Edward V. Stanford, O S A, M S, LL D, Villanova, Pa.

From the Secondary-School Department: Rev. Julian L. Malne, S J., Ph D, West Baden Springs, Ind.; Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.; Brother William Sharkey, S C, A M., Brooklyn, N. Y.

From the School-Superintendents' Department: Rev.

James T O'Dowd, Ph D , San Francisco, Calif , Rev. Edmund J Goebel, Ph D , Milwaukee, Wis ; Very Rev William T Mulloy, Fargo, N Dak

From the Parish-School Department Rev Carroll F. Deady, Ph D , Detroit, Mich ; Rev Felix N. Pitt, Ph D , Louisville, Ky , Very Rev. Msgr William R Kelly, LL D , New York, N Y.

The Secretary then read the following report of the Committee on Resolutions:

## RESOLUTIONS

### I

Our Holy Father, Pope Pius XII, is completing a quarter of a century in the Episcopate, and the whole Christian world joins with him in giving thanks to God The joy that under other circumstances might have been his is swallowed up in profound sorrow Everywhere in the world his children are being forced to drain the bitter chalice of war, and the peace he labored so mightily to preserve has disappeared from the face of the earth. To him we offer the homage of our affectionate loyalty and filial obedience We assure him that we realize our responsibility for making Christian education a potent instrument for the restoration of the peace of Christ in the reign of Christ.

### II

We are profoundly grateful to the President of the United States for the inspiring message which he sent to our convention We pledge him our unswerving fealty and support and pray that God, whom he constantly invokes, may increase his strength to bear the tremendous burdens which weigh upon him because of his unflinching championship of the cause of freedom and justice We are confident that under his inspired leadership the forces of evil will be vanquished, and men and women the world over will have restored to them their heritage of liberty and be able to live under conditions that befit the children of God.

## III

Without stint or limit our schools and our colleges are enlisted in the service of our country. Because we are essentially devoted to the things of Christ we realize that we have something very special to contribute to the national welfare in this critical hour. Our duty it is to God and to country to labor as never before to translate our faith into action in the classroom and in the laboratory, on the campus and on the playground, and in the community which we serve.

## IV

A pagan conception of the State has fashioned in Nazi Germany an educational system dominated and directed by official bureaucracy which seeks to mold the minds and the bodies of the people to the autocratic purposes of a totalitarian government. Such a system is in direct opposition to the Christian ideal of education, and its evil fruits are abundantly manifest. They serve as an object lesson to the American people and should inspire us with an unyielding resolve to guard jealously our tradition of local control of schools, and to look with suspicion on any measure, however well-intentioned, that might eventuate in Federal domination of education.

## V

The National Catholic Educational Association is deeply indebted to His Excellency, the Most Reverend Samuel Alphonsus Stritch, D.D., Archbishop of Chicago. We have met here at his gracious invitation and have been greatly honored by his personal participation in our deliberations. We cherish the inspiration which came to us from his address of welcome. It will ring in our hearts long after we have returned to our work and bring us light and courage to face the tasks that are ahead.



## VI

We express our deep sense of gratitude to Very Rev Msgr. Daniel F. Cunningham, Superintendent of Schools of the Chicago Archdiocese, and to his devoted associates for their generous hospitality and for the splendid arrangements that were made for our comfort and convenience during the convention. We are grateful to Mr. John F. Bowman and to the management of the Stevens Hotel for the splendid facilities that were put at our disposal, and the friendly attention that was accorded us by the hotel's personnel

(Signed) SAMUEL K WILSON, S J., *Chairman.*  
BROTHER VICTOR, F.S C.  
FELIX N. PITT.  
JEROME V. MACEACHIN.  
EDWARD G. MURRAY.

GEORGE JOHNSON,  
*Secretary.*

## ADDRESSES

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### ADDRESS OF

MOST REV SAMUEL ALPHONSUS STRITCH, D.D.,  
ARCHBISHOP OF CHICAGO

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*Most Reverend Bishops, Very Reverend and Reverend  
Fathers, my dear Sisters, and Friends:*

It is a pleasure for me this morning to welcome all of you to Chicago. There are very many reasons for my delight in having you assembled this year in convention here in Chicago. Not to tire you, I am just going to give you one of these reasons, a reason which seems to me to stand out among the others. If there is a single question which recurs to men today, time after time, it is: Where are the promises of our educators of yesterday? It cannot be said that this world tragedy came out of the lands of uneducated peoples. We would understand it if it were the explosion of unreasoned emotions of ignorant or primitive peoples. The fact is that with all its mockery of right, it sprang from the land which has been outstanding in the field of education, a country which more than any other country has influenced the structure of education in modern times, a country from which there has come in modern history a galaxy of brilliant scientists and fine scholars. The very terror of this catastrophe is not the work of ignorant people. It is the work of educated people. All the studies in the laboratories of yesterday which promised a blessed beneficence to mankind are being used to prosecute a war that the Holy Father calmly, in his Christian elocution of 1939, said might easily have been avoided if leaders had been willing to sit at a table and discuss their problems in the light of reason, a war which our own President, right from its beginnings, tried so hard to avert.

No, it can't be said that what has come about in this world today has come out of uneducated and ignorant pop-

ulations The very philosophy which the aggressor nations are giving for their justification is a philosophy which only yesterday, in many of the great universities of the world, was taught and hailed as the dawn of a new day of progress Plainly, this tragedy was manufactured by educated people, and not by the masses And in its sorry progress, in many quarters, it has not met the expected opposition, because men in those quarters largely have lost their most precious convictions, and they lost those convictions in schools Men, common men, are asking the question, Is the burden we have been carrying for schools, the burden which has imposed upon us so heavy a sacrifice, just another illusion? Didn't they tell us that the day of progress was ahead? Have the schools hastened the decadence of which all these things are but a symbol?

Now you, among educators, all alone, have warned and admonished that the drift was to chaos and not to progress Standing for all that is best in modern education, you have clung to the core of true education and loudly proclaimed that if you take the Saviour out of life, there is only darkness and confusion left Laboriously, patiently, and sometimes with heavy hearts, you have tried to show men that human personality, human dignity, rights, duties, social solidarity, are things which call to the Cross for their beginning and their preservation Time and time again you have proclaimed that you can't live contradictions, and that the materialism and nationalism of the universities of today will become the confusion of tomorrow's society.

Could anything better than the tragedy of the times prove your contentions? What ugly things—balance of power and spheres of influence and national breathing spaces—are before us today. And yet yesterday, despite the immorality innate in them, there were men who made them the formulas for a better world

We are glad to have you with us if only to say to you that your proclamation, CHRIST IN THE SCHOOLS, is fully proven in the laboratory of the world's daily events

But the reason which we started out to give you is not just our pride in your past. In these times when we are thinking about our work in hand to win this war which an aggressor nation has brought us, you are able to delineate in clear outline the things for which we are fighting. These things—and let us epitomize them, embracing them all under the caption, OUR FREEDOMS, are things which call to the Moral Law and the Christian Ideal. You are here to do a great constructive work for your country by studying how the better you can clarify the meaning of OUR FREEDOMS. Show their origin, and make evident that without the Christian Gospel they have no support, no foundation, no significance. Your work these days is to beg and persuade all educators to try to understand that without religion there can be no rights, no duties, no solidarities, no freedoms, and that the shallow philosophy of yesterday's godless liberalism is as hopeless as the racism and supernationalism of Hitler.

We are glad to have you here these days. We know that you are going to make a great contribution in our war effort, that you are going to make it clearer and clearer to all how, discarding political objectives, there is at hand a great cultural crisis in the world, and how the only sane choice for men is Christ.

May I say to you, in the name of my clergy and my people, that during your stay in Chicago these days, we want you to enjoy our hospitality, of which we are very proud? Not far from where you are meeting this morning, in the long, long ago, as we tell history in the United States, before there was a Chicago, Father Marquette spent a winter, and just at this season, in the springtime, made a retreat in an Indian cabin. We feel, here in Chicago, that we have to be true to Father Marquette, that we have to make his prayer come true, that we have to realize his aspirations, and we are glad to spend ourselves and have others spend themselves with us in making this great city a mighty

defense of Christian freedoms and the Cross the only shadow on the flag of the Stars and Stripes.

We hope that your deliberations will be all that we expect and that you anticipate Catholic education has faced a hard struggle. Many of us are witnesses to much of the difficulties of that struggle, and yet the Catholic educator has always been serene and confident. With a sense of triumph in his heart, he has always known that the little minds, the shallow minds who try to make men live a contradiction, who tried to build schools, with no other power than the power to create universal doubt in the life of the world, would be found mortal. Today, he does not gloat over the facts that world events have proved his contention. Today, all the more, he is trying not only to better his own schools, trying not only to make his Catholic theology realized in a theology of education in his own schools, but he is trying and longing and laboring to make educators everywhere understand that not only materialism, not only nationalism, but only on the Gospel of Christ can you build the life of a nation, that only in the Gospel of Christ may men fairly and honestly say, We are fighting for our freedoms

## THE MISSION CRISIS AND THE CATHOLIC EDUCATOR

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VERY REV EDWARD A FREKING, SECRETARY-TREASURER,  
CATHOLIC STUDENTS' MISSION CRUSADE,  
CINCINNATI, OHIO

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*Your Excellencies, Right Reverend, Very Reverend Fathers,  
Dear Sisters, Friends of the National Catholic Edu-  
cational Association*

I haven't come to propagandize I haven't come to collect any money for the missions I am not even going to ask you to give money to the missions.

But I do come to present to you what I consider to be the most serious crisis facing the Church in the world today. I am going to put it to you very briefly and to the point. I will draw a parallel picture between the Commander-in-Chief of the Army of Missionaries and the Commander-in-Chief of the United States Army, President Roosevelt

President Roosevelt not only has a problem of supplying the needs of his soldiers, but he has the problem of gathering the personnel for his army. I am informed that by the end of the year we shall have 4,000,000 men under arms, and possibly next year, another 4,000,000 men Every soldier who leaves the American shores must be accompanied by 17 tons of supplies For every soldier who is on foreign fields there must be provided, every month, seven tons of supplies to keep him in action. The problem of supplies is a tremendous one, and that army, in addition to furnishing supplies, must also receive new life and new blood constantly to replace those who have been killed and wounded in battle.

Pope Pius XII has a Missionary Army of 80,000 priests, Brothers, and Sisters They are in all parts of the world, from the frozen waste lands of the North to the tropics, in the deserts. That army has been recruited principally from Europe France, the eldest daughter of the Church, gave

more missionaries than any other country in the world. Proportionately speaking, Holland gave the most.

Let me give you a glimpse of what has happened with regard to our missionary personnel. During the Communist revolution in Spain, 5,500 priests were murdered. During the war between France and Germany, 17,500 priests fought in the ranks as soldiers, and about a fourth were killed and captured and imprisoned. In Poland—a Catholic country—90 per cent of the priests are out of action, either killed or wounded or in internment camps. In Germany and in Siberia they are persecuted both by Communism and Nazism.

We can't look to Europe for religious vocations for the missions for the next 25 years. But on the contrary, you and I will witness, in our day, possibly in the next five years, America sending missionaries back to Europe, thereby reversing the process of the missionary efforts of the Church.

Of this army of 80,000 missionaries, the United States has supplied only 2,700, and over half of them have been recruited from the ranks of the Catholic Students' Mission Crusade. The Catholic Students' Mission Crusade today is the largest Catholic youth organization in the Church in America, numbering over 800,000. They met just a short distance from Chicago, 25 years ago—a band of students—and they pledged that they would dedicate themselves to a threefold cause of prayer for the missions, study of the missions, and sacrifice for the missions.

The problem of supplying the Church with the supplies for the missions belongs to the Society for the Propagation of the Faith and the Holy Childhood Association—both of them pontifical societies. The problem for the Crusade is the mission education of the youth in America.

And now I present to you a problem. It is my experience that the most difficult groups to convince of the need of education for the missions are Catholic priests and Sisters. Our Catholic laity have responded most generously to the

mission appeal. And yet there is not a community of religious priests or Sisters represented here today that is not praying for vocations. The reason you are not getting vocations is that you have not presented in large measure, the ideal and the spirit of personal sacrifice which is the basis of a religious vocation.

The Holy Father, as Commander-in-Chief of this Missionary Army, looking about the world, can no longer seek aid in Europe. He must turn to the largest Catholic group outside of Europe—the Catholics of America.

Now, some of you educators imagine that you are doing mission education work when you have a mite-box collection during Holy Week or during the Lent season. You think that mission education is to sell the students on a sentimental, pious story about some Romans and the missions. You look upon missions, in so many instances, as a work of supererogation, whereas, as a matter of fact, the missions are the very lifeblood of the Church.

We have to get away, as the Chairman—Bishop Peterson—says from our isolationism, and become catholic and universal in our world outlook.

I find that the group that is particularly negligent of the mission problem is the college group, and that is the group that ought to be most active. There is far more being done in our Catholic high schools, in an intelligent approach to the mission problem, than there is in the colleges of the country.

I present, therefore, this problem, not from the viewpoint of the Catholic Students' Mission Crusade, but, from the viewpoint of Holy Mother, the Church. It is a challenge that comes to you and to me, as educators, to prepare an army of missionaries for tomorrow, both for the home-mission fields and the foreign fields. That is our task and our duty. Instead of having 2,700 Americans on the foreign fields, we shall have to have them there by the thousands and tens of thousands, if the Church is not to retreat.



and to surrender to paganism the advances that she has already made.

I ask of you, therefore, as members of this assembly, to appoint a committee that will study the mission problem as it involves the Catholic educator, and I ask you, when the appeal is made, not to turn a deaf ear to the deepest, most vital crisis that the Church faces in the world today

## REPORT

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### THE REPORT OF THE SECRETARY GENERAL

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REV GEORGE JOHNSON, PH D, SECRETARY GENERAL, THE  
NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION,  
WASHINGTON, D C

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In this fateful hour we may well thank God for the vision of those who forty years ago saw the need of an instrumentality by means of which Catholic educators might achieve a common mind concerning their common problems and who laid the foundations for the National Catholic Educational Association. If we did not have an organization such as this, we would be forced to improvise one. Good as it might be, however, it could not supply the experience, the familiarity with procedures, and the understanding of one another that are the fruit of years of thinking together and working together. We face the exigencies of the moment with all of its frightening implications not as strangers to one another, not as so many disparate institutional units, not with ignorance of one another's problems, but as a united group of educators who have found a way of making their zeal for the welfare of their own particular school or school system increase their zeal for Catholic education as a whole.

The right which by nature belongs to parents to bring up their children in accordance with the dictates of their conscience and the right which belongs to the Church by virtue of her supernatural mission to conduct schools have been generally respected in the United States. The decision of the Supreme Court in the Oregon Case made clear that these rights are recognized in the Constitution and are of the very essence of American freedom. True, the full import of parental rights remains to be understood by the nation, for, as far as Catholic parents are concerned, they are circumscribed by the refusal to allow Catholic schools to share in public funds. As a consequence, the Church is handicapped in her educational mission. However, in spite

of this, due to the generosity of the people, the self-sacrifice of religious teachers, and the prudent guidance of the bishops and the clergy, Catholic education in the United States has flourished and has recruited a devoted membership for the Church and a loyal citizenry for the State

#### THE IMPACT OF THE WAR ON EDUCATION

Catholic education has a vital stake in the outcome of this war. The forces that are arrayed against our country are the same forces that in other lands are arrayed against the Church. They are the enemies of everything that Christianity stands for. Wherever they have prevailed, they have deprived the Church of the right to minister unto the intellectual and moral needs of childhood and youth, have elbowed parents out of the way, and have made education the function of the state and the state alone. That such a system may never prevail in the United States our boys are fighting on land, on the sea, and in the air. They are dying that the advantages that have been ours under a free government may continue to live. Behind them are mobilized our intelligence, our labor, and our wealth. There is one concern that transcends all others at the present moment. We must win this war.

This being so, it follows that education like everything else must enlist wholeheartedly in the national effort and adjust itself to the demands, sometimes excruciatingly insistent, of wartime. Our schools and colleges do not exist in a vacuum; they are part and parcel of life and living and were never intended to afford a cloistral refuge from reality. Though they thrive best in peace, they must now gird themselves for war. When freedom is imperilled, their very reason for existence hangs in the balance.

The war is affecting American schools on all levels. The requirements for civilian defense, the sale of defense stamps, the growing realization of the need for better physical education, the belated recognition of the fact that we have been taking too much for granted with regard to prepa-

ration for citizenship, are all united to make large demands on the elementary school. At the same time they demand the attention of the secondary school which, in addition, is being forced to take cognizance of newer vocational needs, of service in the armed forces that looms up so immediately ahead of the boys, of opportunities for girls hitherto not usually considered, of adjustments that may have to be made to meet the requirements of the college.

Hardest pressed of all is the college, what with the operation of the Selective Service System, the urge to enlistment, the various programs of the Navy, the Marine Corps, the Civil Aeronautics Authority, and the urgent need for trained persons in industry. Nor are men's colleges alone affected. The woman's college finds the ground moving out from under its feet and is trying to discover its war-time function. The same is true of the graduate school and the professional school. Every grade, every level of instruction is realizing, and will realize more and more as the days go on, that we are at war.

Yet, even in wartime, with all the adjustments that must needs be made, there are certain fundamental values that education must labor to preserve. The very things we are fighting for are enshrined in our schools and colleges and they dare not be lost. To fight for their preservation does not involve any attitude of "business as usual." Were they lost, the victory of our armed forces would be a hollow one and brave men would have died in vain.

#### THE NATIONAL COMMITTEE ON EDUCATION AND DEFENSE

American education is attempting to organize itself as best it can to place its resources at the disposal of the war effort and at the same time to preserve its inherent values against ill-considered and unnecessary interferences. Two years ago, under the joint leadership of the American Council on Education and the National Education Association, some sixty educational organizations set up a National Committee on Education and Defense. This is a voluntary effort

whose purpose is to advise the schools and colleges concerning their place in the nation's program for the conduct of the war and at the same time to represent the interests of education before those government agencies who have the responsibility for achieving ultimate victory. The National Catholic Educational Association is cooperating with this group, and it enjoys membership on its Executive Committee as well as on the important Committee on Military Affairs. This latter committee has been very active in cooperating with Selective Service in order that there may be as little interruption as possible of educational programs.

The National Committee on Education and Defense is extra-governmental and as such is operating according to the true spirit of American democracy. Because it is voluntary, it can operate effectively in dealing with various government agencies and at the same time it can stimulate the schools and colleges to develop their own initiative in dealing with the problems that confront them and not to wait for a blueprint from Washington.

#### THE WARTIME COMMISSION OF THE UNITED STATES OFFICE OF EDUCATION

In the month of December, 1941, the United States Commissioner of Education, Mr. John W. Studebaker, invited a number of persons representing various national educational associations to become members of a Wartime Commission whose purpose is to assist the Office of Education to meet the large responsibilities which have devolved upon it because of the war. At the present time the Office of Education is training skilled workers for industrial production, training engineers, chemists, physicists, and production managers, is conducting school and college civilian morale service, is active in the field of inter-American education, is working with the Office of Defense Health and Welfare Service in providing school facilities in defense areas, is working with the Civil Aeronautics Administration in a program to promote aviation education, as well as in a number

of other activities. The Wartime Commission is divided into two major committees, one on State and Local Administration and the other on Higher Education. To date the Commission has concerned itself with two general types of problems: first, the securing of federal funds to aid the schools to meet specific war problems, and, secondly, trying to help education secure a more orderly handling of its problems and proposals in face of the demands that are made upon it by so many different government organizations. The Department of Education of the National Catholic Welfare Conference is represented on the Wartime Commission.

The Wartime Commission is a government organization and as such is much more circumscribed in its activities than is the National Committee on Education and Defense. There are and there should continue to be rather definite limits as to the field of activity of the Wartime Commission. It is outside of its province to impose any pattern on schools and colleges because of the war emergency and there is no disposition on the part of the Office of Education to use it as a means of introducing federal control of education.

#### FEDERAL AID FOR EDUCATION

To date the Wartime Commission has considered ways and means by which the Federal Government through loans or grants to students may accelerate the preparation of needed personnel in such fields as engineering, chemistry, production management, medicine, and dentistry. Recommendations of the same sort have been made in order to do something to relieve the acute shortage of teachers that is developing in various parts of the country.

The student-aid program of the N. Y. A. will in all likelihood continue though the amounts available may be reduced. Engineering schools and nursing schools are receiving aid from the Federal Government. All of these programs, whether proposed or actually in operation, are definitely linked up with the conduct of the war.

Meanwhile, however, organizations representing the pub-

lic schools are continuing their drive for a permanent program of federal aid to education. Their demands are embodied in a bill currently before the Senate Committee on Education and Labor. With few changes, it is the same as its predecessors. However, unlike last year's bill, it does not attempt to link the demand for federal aid directly with the war effort, and it very definitely restricts its proposals to the needs of the public schools.

This bill should be opposed. First of all, it is inequitable because it refuses to consider the rights of those children who for reasons that are constitutional do not attend tax-supported schools. In the second place, this would not seem to be the time to embark upon a departure with regard to the support of American schools that is to say the least, highly controversial. No one can deny the fact that in certain parts of the country there is not sufficient taxable wealth to maintain a defensible educational program. It is possible to demonstrate beyond doubt the necessity of federal aid for education in such areas. However, the mere granting of money will not of itself guarantee that conditions will be remedied. Some of the inequities are due to faulty local administration and a variety of other causes. To remedy these, some degree of federal dictation seems necessary, which is another way of saying that federal aid of necessity implies federal control.

There may be some way of rendering such federal control innocuous as far as the purposes and processes of American education are concerned. The report of the Advisory Committee on Education indicates a way in which this might be done. The present bill does not contain all the safeguards that were written into that report. This is no time to take a chance on putting into the hands of the central government a power over American education that might be very dangerous for it to possess in the years immediately ahead. Local control of education has been one of the greatest safeguards to American liberty, and we cannot afford to risk tampering with it at a time like this.

## THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION

The problems that face Catholic education today are many and various. The responsibility for defending our schools and our colleges against dangers from without is always upon us. There are elements in the nation that are hostile to the continued existence of our schools; with these it is comparatively simple to deal. At the same time, however, great and fundamental changes are taking place in the whole economic structure of the country which must of necessity affect our apostolate. We would be renegade to our duty were we not to give continual, deep, and profound consideration to these forces.

Internally, we still have much to do in order to make our practice conform more completely with our principles. We have made great progress in translating our philosophy of education into curricula and procedures that truly implement it. Not a one of us but is fully conscious of the fact that much remains to be done.

The National Catholic Educational Association is our medium for developing a united front against external attack and at the same time of achieving a common mind concerning the internals of Catholic education. Perhaps the Association can be made to function more effectively than it has in the past to serve our common cause. Regional meetings that have been recently inaugurated are a long and most promising step in the direction of greater suppleness. The Executive Committee has now approved a considerable change in the publication policy of the Association which it is hoped will enable us to accomplish more through the printed word. It has not been and should never be the function of the Association to legislate for Catholic schools, but it has by no means exhausted its possibilities as a voluntary agency devoted to the development of a more fundamental understanding of and devotion to that unity that underlies all our great and blessed variety.



## PAPERS

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### THE EDUCATIONAL LADDER OF TOMORROW

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REV WILLIAM F CUNNINGHAM, C S C, P H D, UNIVERSITY  
OF NOTRE DAME, NOTRE DAME, IND

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My task in this presentation, as I interpret it, is twofold: (1) to take you back in the history of education in this country to give you the background necessary for understanding the situation in which we find ourselves today, with an educational system devoting 16 years to general education; (2) to take you forward and outline in some detail the educational system which we must have—if not tomorrow, at least some time in the near future, as the present movement for reducing the time to be devoted to general education becomes effective. Father Deady, as I understand it, will give his attention to the problems of the present which always confront a nation when attempting any reorganization of a system that has become fixed in its major details. In so far as my presentation is an attack, it is not an attack upon any one of the units which form a part of our system today; neither upon the university, the college, the high school, nor the elementary school. Rather it is an attack upon a system which in its development was an historical accident, not the outcome of a well-thought-out plan. How did this happen?

#### I. ECONOMY OF TIME IN EDUCATION

We first go back to 1888 when President Eliot, of Harvard University, made his famous speech before the Department of Superintendents under the title, "Can School Programs Be Shortened and Enriched?" The immediate occasion for this speech was the fact that from 1830 to 1880 the age of entering Freshmen at Harvard had advanced from 16-plus to 18½, and Eliot's speech was a plea for finishing general education at the age of 20 instead of 22. In so far as "enrichment" meant the introduction of the free elective sys-

tem, American education is still paying the penalty for acting only upon that part of his question to which a negative answer should have been given

Twenty years later, in 1908, the time element was attacked again, this time by the N E A. with the appointment of a committee to make a full investigation. The final report of this committee was published in 1913 as Bulletin 38 of the Bureau of Education under the title, *Economy of Time in Education*. Again, the recommendation called for finishing general education at 20. In 1916, William F. Russell published his monograph, *Economy in Secondary Education*, dealing with the same theme.

In the Proceedings of this Association for 1919, Father Spalding, of Marquette University, tells the story of what happened at Marquette Academy in Milwaukee where they had been receiving boys from the sixth grade into the high school. The pressure became so strong, however, from both the parochial-school situation as well as the public-school that they finally had to demand completion of eight years in an elementary school before receiving boys into the high school. These are Father Spalding's words:

"The Marquette authorities felt that the eighth-grade requirements for those boys who intended to go to high school and college were pedagogically unsound; yet they decided to submit to the force of circumstances and adopt a plan that was in harmony with the public and parish educational system of Wisconsin."<sup>1</sup>

In 1924, I presented a paper at the annual meeting of this Association under the title, "Rebuilding the American Educational Ladder," again appealing for the reduction of general education to 14 years with its completion at the average age of 20 instead of 22.

Now, another opportunity is before us. The school, one of the most conservative of our social institutions, has been jarred out of its complacency by the shock of war. The *Resolutions and Recommendations* adopted by the National

<sup>1</sup> *Proceedings of the Catholic Educational Association, 1919, p. 88.*

Conference of College and University Presidents at Baltimore in January of this year reads in part as follows:

“recognizing that basic education should be completed prior to induction through Selective Service at the age of 20, we recommend that an immediate study be made of desirable articulation in the academic calendars of schools and colleges to facilitate acceleration of total educational progress.”

This mention of the age of 20 fits in perfectly with the recommendations made repeatedly during the past 50 years that the American educational ladder be rebuilt in terms of a school system that will limit the number of years to be devoted to general education to 14 instead of 16, including elementary school, high school, and college.

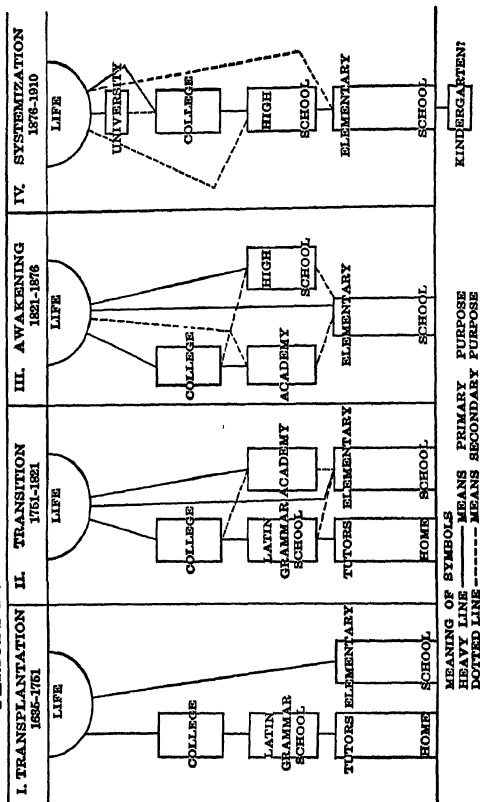
Now the question arises, How did it happen that the United States evolved a four-step educational ladder instead of organizing its educational system in terms of three levels, elementary, secondary, and higher education, universal, not only in the major countries of Europe, but, also, in Latin America which followed Europe's lead? I now turn to that question under the title:

## II. EVOLUTION OF THE AMERICAN FOUR-STEP EDUCATIONAL LADDER

If you will look at Figure 1 you will see that the first period in the history of education in this country is called the period of “Transplantation”<sup>2</sup> That means it was the period when schools characteristic of Europe were brought over to this country and set up here practically without change. In so far as there was any system at all during colonial times, it was dual in character, one system for the classes and one for the masses. In most communities, little if any provision was made for elementary education and when such provision was made for the lower classes most commonly it was the type known as “pauper schools.” On

Figure 1, “Evolution of the American Four-Step Educational Ladder,” p 84

FIGURE 1. — EVOLUTION OF THE AMERICAN FOUR STEP EDUCATIONAL LADDER  
PERIODS IN THE HISTORY OF EDUCATION IN THE U. S.



the other hand the colonial colleges, e.g., Harvard, William and Mary, etc. were early established as training grounds for the leaders of their communities, with Latin Grammar schools preparatory to them. Training in the elements leading to the Latin Grammar school was provided for the most part by tutors in the home. Little or no provision was made for either elementary or secondary education for the people as a whole.<sup>3</sup>

Within a hundred years, however, the great Democrat, Benjamin Franklin, set out to remedy this situation with the establishment of his academy in 1751 and the "Transition" period had begun. The academy was an institution designed to be the "people's college" offering training of a more practical nature than that given in the Latin Grammar schools, whose curriculum as the name indicates was made up largely of Latin and Greek preparatory to the college. But the academy as it developed, early took over the college preparatory function and eventually became dominated by it. Three quarters of a century were to pass before another attempt was made to provide secondary training for the people. This came with the establishment of the first high school in Boston in 1821, and the period called the "Awakening" had opened. The high school also designed to be the "people's college" offered training of a practical nature preparatory to life. But the high school suffered the same fate as the academy. Early in its history it took over the college preparatory function and like the academy eventually became dominated by it.

The first eight-grade elementary school as we know it today was the Quincy School established in Boston in 1848. By this time the Latin Grammar school had disappeared. Following the Civil War the academies were converted into high schools or became distinctly college preparatory schools or else they disappeared entirely. Thus the high school became the dominant secondary institution. Following Harvard, private colleges were rapidly established through-

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<sup>3</sup> Figure 1, p. 84.

out the country. Some began early to transform themselves into universities. Johns Hopkins University was established in 1876 and the period of "Systemization" had begun. But this institution like the other two which started out to be universities (Clark University and the Catholic University) found it necessary to set up an undergraduate college as part of its university organization. Thus the last quarter of the nineteenth century saw the American four-step educational ladder come into being, comprised of an eight-year elementary school, a four-year high school, a four-year college, and the university of graduate, professional, and technical schools.<sup>4</sup>

This single system was something new in the history of education. Comenius had visioned such a system of schools offering educational opportunity to all, but Europe never accepted the idea and even today is not sympathetic toward it. This was the first great American contribution to education, a single school system offering educational opportunity to every student from the elementary school at the bottom to the university schools at the top, limited only by his ability and his willingness to advance himself within the system. But when we know that the units in this system had never been planned as parts of an integrated whole, we can readily understand that when fitted together to form a single system, there would be gaps here and overlapping there. The eight-grade elementary school was an imitation of the Prussian *Volksschule*, a terminal school for a servant class, and in its origin was not thought of as leading to the high school. The high school, planned as a finishing school for the people, got sandwiched in between the elementary school and college, thus prolonging our period of general education beyond all reason.<sup>5</sup>

Now we are in the fifth period in the history of education in this country, the period commonly called "Reorganization." But, unhappily, the two movements that have gone

<sup>4</sup> Figure 1, p. 84.

<sup>5</sup> W. F. Cunningham, C.S.C., *The Pivotal Problems of Education*, pp. 344-348. The Macmillan Co., New York, 1940.

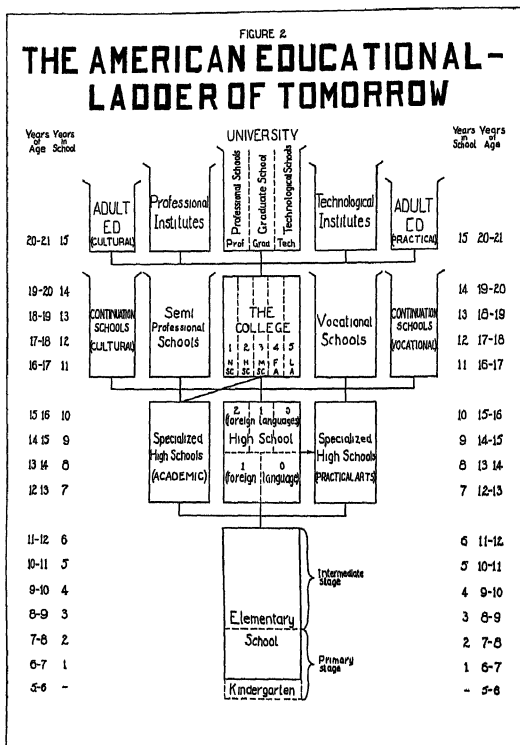
forward in this attempt at reorganization, the junior high school and the junior college, have done little, if anything, to remove the two outstanding weaknesses of American education: first, wasted time, and, second, lack of intellectual discipline. If we reduce the number of years to be devoted to general education and, at the same time, through a lengthened school year and more intensive application to study, accomplish more in terms of real education, we will remedy both of these weaknesses in one fell swoop. One phase of the present emergency has been called a "War on Waste." My suggestion is that one of the principal points of attack in this "war" must be upon the wastes in a school system that is unduly prolonged.

### III. THE EDUCATIONAL LADDER OF TOMORROW

Looking now into the future, I call your attention to Figure 2. I suggest that we give our attention primarily to the ladder in the middle of the figure and not to the stepladders on either side, all of which are specialized schools of one type or another. Referring now to the ladder in the center, I would call your attention to the fact that this is built in terms of three distinct educational levels, namely, elementary, secondary, and higher. It is true that the secondary school is divided into two cycles, the first four years called the high school and the second four years, the college, but both cycles are parts of one single period, secondary education. If we define adolescence loosely as the "teen age," that is, between 12 and 20, you will notice that the first cycle takes care of boys and girls who are early adolescents, from 12 to 16 years of age; and the second cycle takes care of those young men and young women approaching maturity, the latter adolescents, from 16 to 20. The purpose of the eight years is the same throughout; namely, continued general education. The primary difference between the two groups is in the physical and social development that characterizes these two periods of early and later adolescence. We can identify the aims of the three levels, then, in four words

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<sup>o</sup> Figure 2, "The American Educational Ladder of Tomorrow," p. 88.





On the first level, elementary education, the aim is *literacy*; that is, a mastery of the tools, although, of course, the tools cannot function in a vacuum, and as the pupil comes into possession of these he uses them in his assimilation of the social inheritance, the content subjects of the curriculum. When we come to the next level, secondary education, here the aim is specifically *general education*. The tool subjects of the liberal arts are continued, the abilities to read, to write, to reckon, to speak, and to listen, all are employed by the pupil in his efforts to assimilate the social inheritance through his study of the sciences, the natural sciences, what I like to call "the humanistic sciences," and, third, the metaphysical sciences; that is, religion and, on the higher levels, philosophy. The aim of the university level is *specialization*. This takes place in the professional or technological schools or through graduate study in the liberal arts and sciences. In this plan, general education concludes with the awarding of the bachelor's degree with the completion of college at the average age of 20 instead of 22 as is now the case.

In conclusion, I wish to call your attention to a statement issued by the secretaries of three college associations in which they protested against the awarding of the bachelor degree after 14 years of general education instead of 16. One of the principal points in this protest is (I quote) "to avoid confusion on the part of the educational world and of the general public." This statement would seem to assume that there is no confusion now in the awarding of the bachelor degree. Yet, the facts are these. At one extreme, the bachelor degree since 1850 has been awarded by Central High School of Philadelphia at the completion of the high-school course. At the other extreme, in the senior colleges of the country it is awarded with the completion of the work of the last two years which is in the nature of university specialization under the term "fields of concentration." The reorganization suggested here is that the bachelor degree be awarded universally throughout the country to stand for the completion of general education at the average age of 20, after 14 years of schooling.

## THE EDUCATIONAL LADDER OF TOMORROW

REV CARROLL F DEADY, PH D, SUPERINTENDENT OF  
CATHOLIC SCHOOLS, DETROIT, MICH

*Your Excellency, Reverend Chairman, and Members of the  
Association.*

This proposal to reorganize the educational system in this country, to rebuild the educational ladder primarily affects the elementary school. Under the proposed scheme the elementary school is to be reduced from eight grades to six grades, from eight years to six years. The advocates of this innovation rather condescendingly state that "whatever is of value in the present seventh and eighth grades should be distributed among the upper and lower grades."

As far as time is concerned the high school and the college remain unchanged. The branch of the educational system that will be most seriously injured will be the elementary school where the most children, the most parents, and the most teachers are vitally concerned.

Father Cunningham has stated the advantages of this "new deal" clearly, concisely, and cogently. I appreciate very deeply his point of view, the present plight of the colleges, the desire to have the so-called "general education" completed earlier but I can't see how that problem can be solved by reducing the elementary school 25 per cent. From the position of an executive of a large school system of 93,000 boys and girls I know that any such a catastrophic change would wreak havoc to the cause of education. You all know that the acid test is applied to any project when you have to make decisions to act.

Two vital crucial considerations merit your attention in your deliberation of this proposed renovation. First, it is impossible to do the work of the eight grades in six years, no matter how you distribute this work. When I say impossible, I mean impossible, not only morally, but, physically. Secondly, collegiate boards can accelerate programs as much as they want, but no person of collegiate, second-

ary, or elementary rank can accelerate the maturity of a child. Why even God Himself can't make an eight-year old boy or girl in six years.

In actual teaching these two points are closely associated. Accordingly, I shall treat them concurrently.

It is impossible to do the work of the elementary school in six years, as elementary-school people know. When I was a high-school teacher I thought the elementary school was a sort of a kid's nursery taught by kind old Sisters who "mothered" sweet little children. When I became a college professor, I not only shared the same views about the elementary school but also regarded the high school in pretty much the same light. However, when I was "demoted" to the position of Superintendent of Schools and really worked with elementary-school principals and teachers and pupils, I became absorbed in this branch of the system and it was found to be the most fascinating, most interesting—yes, most effective part of the whole educational ladder. Why the very suggestion that this division get a 25 per cent cut in its time appropriation sends the blood boiling through my veins at 3,000 degrees Fahrenheit.

The elementary school has as its major objectives six functions:

- (1) To train the child in the fundamentals of religion.
- (2) To guide the pupil in acquiring fundamental skills.
- (3) To change the individual into an intelligent citizen.
- (4) To acquaint the pupil with a well-selected body of conventional knowledge and to develop a wholesome attitude toward learning.
- (5) To train the child in the worthy use of leisure time.
- (6) To develop an interest in physical development and proper bodily care.

To carry out these objectives it employs subjects, books, and teachers. Any one of these tools is not important in itself. It is important only in what it enables the pupil to

do Let's take a look at a few of these jobs and then and not till then set the time in which the average pupil can do that job.

### LEARNING TO WRITE

This is definitely the job of the elementary school and the complete responsibility of that division. The school seeks to equip the child with the ability and with the desire to write a clear legible hand at the rate of about 70 letters a minute. I concede that six years is adequate time in which to learn the 52 letter forms and to achieve a smoothly integrated writing movement.

### LEARNING TO SPELL

This basic skill is also the job of the elementary school but probably not exclusively. Theoretically, a child should learn to spell all the words he will ever want to use but we can foresee only the words he is certain to use when he writes. This basic spelling vocabulary is about 4,000 words. As you realize, this is a small percentage of the words in our language. But if a pupil can spell these basic words and acquire a dictionary habit he can get along fairly well. Of course, there are a lot of special and technical words he needs to know how to spell for use in religion, history, geography, arithmetic, science, and so on—amounting to about 1,000—giving a grand total of a minimum of 5,000 words.

The first grade is out as far as much spelling is concerned, but formal spelling can be taught in Grades 2-8, allowing about 700 words a year. With a school year of 180 days, this makes it necessary to teach four new words a day. A spelling period is 20 minutes. When you allow for necessary reviews, you will find that such a task is even more than the average pupil can accomplish.

When a child is learning to spell our illogical mother tongue, he has to learn the exact order of the letters in each word, look at each letter, observe its relative position, and then memorize that order. This is a slow tedious process.

Changing the educational ladder would require the average child to master six new words a day—30 per week—an utterly impossible task.

#### LEARNING TO READ

"Reading is a highly synthetic process. It requires a simultaneous functioning of eye and articulatory muscles, a recognition of separate words and phrases, an immediate memory for what has just been read, remote memories based on all the reader's experiences, and interest in the reading matter. If everything functions perfectly, there emerges a 'comprehension' of what is read. These processes are all so dependent on each other that trouble at any point at once lowers the degree of comprehension and may quite destroy it. If a person accustomed to looking at every word on a line is so hurried that he looks only at every third word, he gets almost no meaning; if he is accustomed to whisper words to himself but tries to suppress this habit he finds his comprehension suffering. Let enough unfamiliar words be introduced and he derives no meaning at all. If the reading matter concerns unfamiliar activities, the reader can make little sense out of it even though he knows the separate words. And who has not experienced difficulty in understanding a selection in which he has no spark of interest? Any real degree of comprehension takes place only when all these elements work together—and a failure to comprehend may be due to any malfunctioning of one or more of them. For a child, such a highly synthetic process often fails to 'click.' His eyes have not yet been trained for accurate and economical fixating; his memory span is not very long; he has little experience in the light of which meaning can be interpreted; the reading matter is often uninteresting; and he finds dozens of new words every day. It is not surprising that his comprehension is meagre, in fact, it is a tribute to his intelligence and persistence that he *ever* understands what he reads" (Cole)

At the end of the fourth grade the average child will have learned the mechanics of reading and attain a speed of

about 120 words a minute with a reading vocabulary of about 2,500 words.

Then comes the whole field of children's literature with adequate discrimination in the choice of reading material. Just as a workman becomes skilled in the use of his tools only after much practice, so the child learns to read with ease and facility only by reading a great deal. In the seventh and eighth grade comes the "reading craze," Never again in his life does the average individual read as many books in one year as he reads at this time.

To train in this basic skill of reading and to develop this taste for good literature the elementary-school teacher needs eight years.

#### LEARNING TO FIGURE

The work of the elementary school centers around the everyday activities of adults or children. Pupils have to be taught.

- (1) The number series up to 1,000,000
- (2) Addition of 8 three-place numbers.
- (3) Subtraction of a three- from a four-place number.
- (4) Multiplication of a four- by a three-place number.
- (5) Division of a five- by a three-place number
- (6) Addition, subtraction, multiplication, and division of fractions
- (7) Addition, subtraction, multiplication, and division of two- or three-place decimals
- (8) Percentage involving—and the same per cents plus 100
- (9) Roman numerals up to 100, and M for 1,000.
- (10) Keeping a cash account (including budgeting).
- (11) Retail buying.
- (12) Measurements
- (13) Addition and subtraction of mixed numbers, the fractions.
- (14) Simple interest.
- (15) Arithmetic as applied to business.
- (16) Reading and constructing simple graphs.

Some of these processes are difficult for immature children. Drill and more drill are required to fix these concepts, especially for 100 per cent accuracy.

When you add to the learning of fundamentals the solving of arithmetical problems the job is seen in its true perspective. You not only have the computational but the informational aspect of arithmetic. With every process enumerated above, problem solving goes hand-in-hand with drill. In an arithmetical problem the pupil, not only has to perform the operations, but, has to discover what operations are necessary and in what order to perform them.

All this requires time and maturity. You can't remake children like you can remake this ladder. You must accept them as they are and allow eight years for this work.

#### LEARNING THE LANGUAGE

"There is nothing simple about expressing one's self in writing. The production of a composition requires the coordination of several skills and attitudes. One must first have something to say. Then one must express these ideas in legible handwriting and correctly spelled words. Nor is this all. During the production the harassed writer must drop punctuation marks in the right places, must capitalize the right words, must write sentences that hang together, and must keep a careful eye on grammatical forms. While being mindful of all these specific items he must clearly have enough of his wits left to develop his presentation logically, to paragraph according to meaning, and to select those words that have the most telling effect. If, in addition, he can throw in some graceful personal deflections, a few subtle nuances, and a dash of humor—so much the better. These different activities must go on either in rapid succession or simultaneously. Since a person can think of only one thing at once, it is obvious that some of the reactions must be so automatic that close attention to them is unnecessary. The formation of letters and the spelling of all ordinary words must be totally automatic.

The common mechanical skills in punctuating and capitalizing must operate spontaneously and easily. Obviously, no pupil can follow the excellent advice to keep his mind on the ideas he is expressing if his mind is needed to control the elements he is using. Writing is a highly integrated performance requiring the automatic functioning of many simple skills under the directing influence of a mental set."

Elementary-school children cannot make a satisfactory adjustment to this complex situation in less than eight years. Children cannot form letters with sufficient fluency; they cannot spell enough words, they do not have an adequate vocabulary; they have not really mastered many of the mechanical skills involved; they cannot integrate the necessary number of activities, even if these are already mastered; they are usually incapable of keeping a dominant goal-idea in mind long enough to make their writing coherent.

Reading, writing, figuring, language, spelling are all basic skills. When you come to the content subjects of the curriculum the impossibility becomes even more apparent.

In history and geography in Grades 7 and 8 we teach for the first time all the history of the United States and all the geography of the Americas, together with civics—a mighty full program requiring 180 clock hours in each grade. You can put this down in the fifth or sixth grade because the social-studies program in these grades is likewise full.

In religion the same situation prevails. The content of each grade is filled with useful, desirable material. In the seventh grade we teach the sacraments, in the eighth grade the Mass and the history of the Church. The advocates of the reorganized curriculum may teach the sacraments in the fifth grade. I can't because we teach the creed in the fifth grade—and so the story goes.

The arts program exemplifies and reiterates the same impossibility. In the study of color, for example, pupils in Grade 2 study primary colors, Grade 3 secondary colors,



Grade 5 complementary colors, and say Grade 7 split complementary colors. Add to that picture study, are appreciation, work in design, illustration, motifs—you can see why eight years is required.

From your experience you realize that there is such a person as an exceptional child, one that widely deviates from the normal. He may be very bright or very dull. But you can't set up an education ladder on the basis of exceptional students. I readily concede that 3 or 4 out of 40 pupils can do the work of the first four grades in less than four years. Two of the four can do it in two years and the others do it in three years, and we allow them to do so. But that is the exception.

To balance the curve there are just as many children who require five years to do the work of the four grades.

After the fifth grade there should be no acceleration because from here on we can enrich the curriculum for the bright child. We move him up vertically during the first four grades but after that horizontally. A bright pupil won't miss much in the third grade but he will suffer a tremendous loss if he misses the seventh grade.

We all deplore wishful thinking and insist on realistic thinking. The vital difference between these two types of thinking is that wishful thinking is concerned with what is desirable, whereas realistic thinking is concerned with what human beings can do.

The reorganization of the educational system calls for your realistic thinking in which we must retain the eight-year elementary school.

# COLLEGE AND UNIVERSITY DEPARTMENT

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## PROCEEDINGS

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### FIRST SESSION

TUESDAY, April 7, 1942, 2:00 P. M.

The meeting was opened with a prayer by the Right Reverend Wilham T. Dillon, President, who presided at all sessions.

After delivering his presidential address, entitled "God and Country," Monsignor Dillon appointed Committees on Nominations and Resolutions. According to the By-Laws of the College and University Department, the Committee on Nominations must include one representative from each of the five regional units in the Department

Monsignor Dillon made the following appointments:

Committee on Nominations: Rev. Daniel M. Galliher, O P., J C D., Providence, R. I., Chairman; Sister M. Frances, Baltimore, Md.; Rev. Edward A. Fitzgerald, Osage, Iowa; Rev. Wilham Molony, C S C, Austin, Tex; Rev. William C. Gianera, S.J., Santa Clara, Calif.

Committee on Resolutions: Sister M. Columbkille, C C. V I, San Antonio, Tex, Chairman; George F. Donovan, Ph D., Webster Groves, Mo, Rev. Thomas F. Flynn, C M, Brooklyn, N. Y.

The Secretary of the College and University Department announced that registration of delegates attending the College and University Department would be by card. All delegates present or attending were urged to fill out the registration cards, even though they had already filled out N. C. E. A. cards, so that the College Department might have an accurate record of member institutions participating in the proceedings.

The rest of the session was devoted to the program of

the Committee on Graduate Study. The Reverend Gerard Smith, S J, Ph D., Marquette University Graduate School, Milwaukee, Wis, read a paper entitled "Mr. Adler and the Order of Learning" The Reverend James Marshall Campbell, Ph D, Dean of the Undergraduate School, The Catholic University of America, Washington, D C., read a paper entitled "Lower Division, Upper Division, Graduate School—The Bases for Distinct Procedures." Rev Wilfred M. Mallon, S J., Ph D, Dean of the Undergraduate College, St Louis University, St Louis, Mo., read a paper entitled "Faculty Ranks, Tenure, and Academic Freedom." Discussion followed these papers.

Adjournment of the first session.

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#### SECOND SESSION

WEDNESDAY, April 8, 1942, 9:30 A M.

The Chairman opened the meeting with a prayer.

The entire session was devoted to a discussion of the place of women's colleges in the war. The Reverend Francis J Furey, Ph.D., S T.D, President of Immaculata College, Immaculata, Pa., read a paper entitled "Salvaging Permanent Values for the Women's Colleges in the Post-War Period "

Before the discussion of Father Furey's paper, Dr George Johnson, Secretary General of the N. C. E. A., entered the North Ballroom and made an announcement about the evening session. On episcopal authority he informed the Sisters present that those who were unable to get in touch with their superiors might use the principle of *Epikera* to determine whether they should attend the evening session.

Following Doctor Johnson's announcement there was general discussion of Father Furey's paper. The question was raised by men presidents of some women's colleges that in accepting women into their colleges or schools, administrators of Catholic colleges and universities founded

originally for men were violating the spirit and the letter of the late Holy Father Pius XI on the subject of co-education Dr Helen Langer May, Dean of Women at Loyola University, Chicago, read three papers on the general subject of "Services Women's Colleges are Rendering in the Existent Emergency." These papers were prepared by Sister Angela Elizabeth, S N D, Dean of Trinity College, Washington, D C., Sister M Thomas Vaughan, O P, President of the Dominican College of San Raphael, Calif, and Doctor May herself

The general discussion that followed turned to a criticism of the program of acceleration Miss Eva Ross of Trinity College, Sister Mary Frances, Notre Dame of Maryland College, Sister Honora, Marygrove College, Detroit; Sister Camillus, St Xavier College, Chicago, and others discussed various aspects of problems which women's colleges are facing on account of the present emergency

Adjournment of the second session.

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### THIRD SESSION

WEDNESDAY, April 8, 1942, 2 30 P M

The Chairman opened the meeting with a prayer

This session of the College and University Department was devoted to a discussion involving the origins of our present 8-4-4 organization of education and possible difficulties to any change Francis M Crowley, Ph D, Litt D, Dean, School of Education, Fordham University, New York, N. Y., read a paper, "An Historical Survey: The Present System, 8-4-4 and How It Came into Force" The Reverend J. H. Ostdiek, Superintendent of Schools for the diocese of Omaha, read a paper, "Reorganization of the School System." The Reverend John J. Voight, A M., Assistant Superintendent of Schools, Archdiocese of New York, N. Y., read a paper, "Practical Difficulties of Any Modification of the Present Organization." Before discussion of these papers was completed, Bishop Peterson, President General

of the N. C. E. A., entered the North Ballroom and addressed the College Department. In the discussion that followed on the papers which had been read at this session there appeared sharp differences of opinion relative to the ideal set-up of education at the elementary, high-school, and college level. In this discussion, the Reverend Percy A. Roy, S. J., Loyola University, New Orleans, the Reverend Daniel J. McHugh, C. M., DePaul University, Chicago, the Reverend William J. McGucken, S. J., St. Louis University, the Reverend William C. Gianera, S. J., Santa Clara University, and the Reverend William F. Cunningham, C. S. C., University of Notre Dame, carried on the discussion. Father McGucken's idea was that the main difficulty to any readjustment of curriculum was the lack of money and the lack of teachers. After the discussion had been continued for some time, Father Gianera called for an expression of opinion. Out of approximately 150 delegates present, 56 expressed their favor of the 6-4-4 plan. No other expression of opinion was taken at this session.

Monsignor Dillon then presented Lieutenant William Exton, Jr., Training Division, Bureau of Navigation, Navy Department, Washington, D. C., who took Father Stanford's place in presenting a paper on "The Navy and the Schools."

The Secretary of the Department then read a paper prepared by William A. Clark, Principal of John Adams High School, Ozone Park, New York, N. Y., entitled "How Many Years Should Be Given to Secondary and College Institutions and Where Should the Dividing Line Be Placed?"

Adjournment of the third session.

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#### FOURTH SESSION

THURSDAY, April 9, 1942, 9:30 A. M.

The Chairman opened the meeting with a prayer.

Father Galliher, as Chairman of the Committee on Nominations, made the following recommendations:

President: Right Rev. William T. Dillon, J D , Brooklyn, N. Y.

Vice-President: Rev Percy A Roy, S J., New Orleans, La.

Secretary: Rev. Samuel K. Wilson, S J , Ph.D., Chicago, Ill.

General Executive Board Rev Juhus W Haun, Ph D , D D , Winona, Minn , Rev Edward V Stanford, O S A , M S , LL D , Villanova, Pa.

College Department Executive Committee, 1942-1946 · John McMahon, Ph D , San Antonio, Tex ; Rev. William J Dunne, S J , San Francisco, Calif ; Rev Francis L Meade, C M., Ph D , Niagara University, N Y , Roy J Deferrari, Ph.D , Washington, D C

These recommendations were accepted unanimously and the Secretary was instructed to cast a single ballot for the slate presented.

Because of the fact that Doctor Donovan had not been present on Tuesday when the Committee on Resolutions had been announced, Monsignor Dillon appointed Dr. Edward Fitzpatrick of Mount Mary College, Milwaukee, to his place Speaking for Sister M. Columbkille, C C V I , Chairman of the Committee on Resolutions, Doctor Fitzpatrick read the following report:

#### RESOLUTIONS

(1) We express our appreciation to the finely cooperative service and support of His Excellency Samuel Alphonsus Stritch, Archbishop of Chicago. To the general officers of the Association, to the officers of the Departments, to the Program Committee, to the speakers on the program and those who participated in the discussions of the various papers, to the Stevens Hotel for this very successful meeting of the College and University Department.

(2) We pledge unreservedly to the United States and to its allies [amended —The United States and its associates among the United Nations] and particularly to the President of the United States, as the Commander-in-Chief of our public armed and Civilian forces, our unstinted and

total support even to the point of sacrifice or privation if needed to win the war and to win the peace.

(3) We stand ready to accelerate our educational programs particularly in the fields of technical and professional training in response to specific demands of the authorized agents of our government

(4) We shall aim to serve both the immediate and the long-term interests of our government and our people by continuing to do the best job in Catholic higher education that we can and trying with our best insight and our utmost energy to achieve even more completely the great moral, cultural, and religious objectives of Catholic education which will serve the nation in peace and in war

(5) We pledge ourselves to inform and to train our students in Catholic colleges so that they may be able to help in every way possible to remove any undemocratic racial discrimination in our defense industries and in our armed forces

(6) We recommend that the Educational Problems Committee be asked to present at the next annual meeting a historical and analytical review of the relation of the College and University to the proposed plans of reorganization of the American (including Catholic) educational system

Respectfully submitted,

SISTER M. COLUMBKILLE, C C V I.  
THOMAS F. FLYNN, C.M  
EDWARD A. FITZPATRICK

Doctor Donovan raised the question as to whether Dictator Stalin was an ally of the United States or not. There was some discussion and a slight rewording of the resolutions. As amended the resolutions were passed unanimously.

Doctor Fitzpatrick then read a report from the Committee on Educational Problems. This report was accepted after some slight changes suggested by Father O'Hara.

There was no report from the Committee on Library Holdings.

The Reverend William A. Finnegan, S J., read the report of the Committee on Membership. The report was approved

The Reverend Edward Fitzgerald reported that a summary audit of the finances of the College Department was reviewed by his Committee, and that everything was in order

The Reverend Andrew Smith, S J , Spring Hill College, Mobile, read the report of the Committee on Public Relations. Considerable discussion followed the reading of this report.

Father Wilson's report on the College Newsletter was then made

Father Wilson read a report already approved by the Executive Committee suggesting minor revisions in the By-Laws. These proposed revisions were accepted by the College Department.

Rev Thurber M Smith, S J., read the report of the Committee on Graduate Study

Dean Maguire of the Catholic University brought up for discussion the subject of Latin-American relations with Catholic colleges in the United States. The Reverends Percy A Roy, S J , William F Cunningham, C.S.C., and Francis J Furey discussed problems connected with this subject and Mother Grace C Dammann, R.S.C.J., reported on the work done by the Committee of the Alumnae of the Sacred Heart in contacting Latin-American students for North American Catholic Colleges and Schools. Mr Frank E. Horka, President of the National Federation of Catholic College Students, Washington, D. C., read a paper setting forth the aims and objectives of the National Federation of Catholic College Students.

Adjournment of the annual meeting at 11 25 A. M

SAMUEL K WILSON, S J ,

*Secretary*



## MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

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### FIRST SESSION

MONDAY, April 6, 1942, 2:00 P M

The Executive Committee of the College and University Department of the National Catholic Educational Association held its annual meeting at 2 00 o'clock, Monday afternoon, April 6, in the Stevens Hotel, Chicago, Ill. The Right Reverend Monsignor William T Dillon, Chairman, presided and opened the meeting with a prayer.

*Present* Right Rev William T Dillon, Rev Percy A Roy, S J, Rev Samuel K Wilson, S J, Rev. Julius W. Haun, Rev William A. Finnegan, S J, Rev John F. Connolly, S J, Rev Andrew C Smith, S J., Sister M. Camillus, R.S.M., Rev Edward A Fitzgerald, Rev Philip S. Moore, C.S.C., Rev Matthew J Fitzsimons, S.J., Sister M. Aloysius Molloy, Rev Francis L Meade, C.M., Rev Daniel M. Gallher, O.P., Rev John A Elbert, S M, Rev. Thurber M Smith, S J, Rev Aloysius J Hogan, S J, Mother Grace C Dammann, R S C J, Sister M. Evangela, B.V.M., Rev. William J. McGucken, S.J., Rev. William H. Molony, C.S.C., Rev Theodore J Mehling, C.S.C.

*Absent:* Very Rev Anselm M. Keefe, O Praem. (Now on leave of absence with the Army), Sister M. Columbkille, C C V.I, Rev. Thomas F Flynn, C.M., Dr. Roy J. Deferrari, Brother Emilian, F S C, Sister Claire, O S B., Rev. John J. Dillon, O.P., Rev. James F. Kelley, Sister M Madeleine Sophie, S.S.S., Brother Ralph, F S.C.

The minutes of the last meeting held in New Orleans were accepted as read.

Monsignor Dillon brought up the first subject for discussion. This was the *College Newsletter*. He called on Father Wilson, Editor of the *Newsletter*, to discuss a report on the management of the *College Newsletter* submitted from Doctor Johnson's office. Father Wilson re-

quested that before he speak, Father Haun, a member of the General Publications Committee of the N. C. E. A., give the Executive Committee a background in explanation of why Doctor Johnson's report was prepared. Father Haun went on to say that since the publications of the various Departments are publications of the National Catholic Educational Association, the National Catholic Educational Association is responsible for what appears in print in the publications. Since the central office of the N. C. E. A. is thus responsible, it was thought by the General Executive Board that greater control over the editorship of the *Newsletter* should be held by some one in the Washington office. It also was felt by the central office that since the N. C. E. A. now proposes to pay all expenses connected with the publication of the *Newsletter* they could get a cheaper job done by having all the publications printed through the Washington office. In reply, Father Wilson stated that he thought the regulations laid down prevented the *Newsletter* being issued more or less regularly, reduced the Editor to the position of an office boy. He stated, among other prerogatives, that the Editor should have within his own jurisdiction the make-up of the paper, emphasizing news items he thought should be emphasized. While Father Wilson was quite ready to admit that some form of editorial control would be worth while, he thought the plan proposed was too artificial to be workable. The new scheme had proposed that all copy should be sent by the Editor to the central office. If the central office felt that items sent in should not be printed it would carry on a correspondence with the Editor. If the difficulty was not adjusted by this correspondence the whole matter would then be presented to the Publications Committee of the N. C. E. A. Father Haun thought that these difficulties could be ironed out and that the Executive Board would recede from the position it had taken in setting up the proposed machinery for editing, printing, and controlling publications of various divisions. Father Wilson thought that this might be possible, but expressed himself

definitely as being unable to accept the editorship of the *College Newsletter* under such restrictions

Monsignor Dillon then threw the subject open to discussion and the difficulties were discussed by Fathers McGucken, Haun, Wilson, Fitzgerald, Hogan, Andrew Smith, and Roy. Father Roy spoke at length, admitting the need for some sort of editorial control, but denying that the need would be met by assigning control at Washington. He thought that even though the Editor of the *Newsletter* was considered to be too radical, the Department itself could see that no extremely radical statements were printed in the *Newsletter*. Father Wilson asked some one to point out any radical statement appearing in the *Newsletter* since the beginning of its publication to which exception could be taken. Father Haun mentioned Father Wilson's paper read at New Orleans. Father Wilson replied that not a single word of this paper had ever been printed in the *Newsletter*. Eventually, Father Roy moved and Father Fitzgerald seconded a motion that the General Executive Board officially center the responsibility for the publication of the *College Newsletter* in the College Department.

Father Wilson suggested a rewording of the motion that "The General Executive Board officially center the responsibility of the publication of the *College Newsletter* in the College Department and specifically in the Editor to be appointed by the Executive Committee and who will be subordinate to an Editorial Board of Control appointed by the Executive Committee and living in close proximity to the Editor." This rewording of Father Roy's motion was accepted and was passed unanimously. It was also agreed that Father Haun would present this statement on the College Executive Committee's attitude to the General Executive Board at its meeting that same evening.

Monsignor Dillon next proposed some suggested changes in the By-Laws of the College Department. Reporting for a Committee, Father Wilson proposed three amendments. After some discussion and some rewording, the amendments

were adopted unanimously As adopted, they will be found in the Proceedings of the College Department

Father Finnegan then made a report in behalf of the Committee on Membership The Committee on Membership recommended that Ursuline College of Kentucky be admitted to constituent membership in the Department if it could be discovered whether or not this rather new college has already had one graduating class It is one of the rules of the Membership Committee that no college may be admitted to constituent membership until that college has had at least one four-year class graduated. Incidentally, Father Finnegan pointed out a fact which is apparently not too well known by the authorities of some Catholic colleges Membership in the N. C. E. A. can be secured merely by writing to the Secretary General and paying the membership fee. Payment of such a fee, however, does not constitute the institution a member of the College Department To secure associate membership in the College Department, an institution must first belong to the N. C. E. A. and pay its dues. If it applies for constituent membership, it automatically becomes an associate member while its application is pending. If, after inspection, it is approved by the Membership Committee, the College Executive Committee, and the general body of the College Department, it becomes a constituent member of the Department with all rights and privileges appertaining thereunto Speaking in behalf of the Membership Committee, Father Finnegan recommended that Mercy College, Detroit, should be admitted to constituent membership, and the suggestion was moved, seconded, and passed unanimously It was recommended that Sacred Heart College of Grand Coteau, La., should be admitted to constituent membership on condition that a year from the present a report should be submitted by that college to the Secretary of the Committee on Membership regarding the college's courses in Philosophy and Religion and the state of the college library. Mount Angel Normal School, Mount Angel, Oreg., requested to be dropped

from membership in the College Department. This request was made because, as the college is now recognized by "all worth-while groups," they do not need recognition by the National Catholic Educational Association. Father Molony pointed out that in reality Mount Angel Normal and Mount Angel College are one institution and that this request was made so that they might be considered as one school and not be compelled to maintain separate memberships. Since it was generally agreed that no school could be retained in the general membership of the College Department if it did not wish to retain membership, it was decided without a vote that Mount Angel's request should be respected. Father Finnegan also reported that Caldwell College, Caldwell, N J, had applied for membership, but that the application had not been forwarded by the central office in time for an inspection. Father Finnegan recommended that the Executive Committee adopt the motion that an application for membership in the College Department must be in the hands of the Secretary of the Membership Committee at least one month prior to the annual meeting of the N C E A. Father Hogan so moved, Father Fitzgerald seconded, and the motion was passed unanimously. Acting at the request of the Membership Committee, Father Finnegan next moved that a permanent Secretary be appointed in place of the present Acting Secretary. Father Haun thought that this might be accomplished by accepting Father Keefe's resignation presented, but not acted upon at the New Orleans Convention. Father Keefe's resignation being accepted, the Committee could then properly appoint some one to his place. Father Haun put this suggestion in the form of a motion, seconded by Father Meade, and the motion was carried. Father Finnegan reported that his Committee had received no reports from the Sub-committee on Religion and Philosophy and Borderline Subjects. Father Galliher stated that Father Schabert was present at a meeting of the American Philosophical Association and that it was expected he would report back to the Sub-committee.

A good deal of indefiniteness has been brought about by the fact that the Committee on Membership has been without a permanent Secretary for some time. It was expected that these difficulties would be cleared up some time during the coming year

Father Roy brought up the question of threatened taxation by the Federal Government against business of any kind conducted by a tax-exempt institution. He stated that a preliminary report of the pending legislation had been sent to various agencies in the country and that in the main these agencies have made specific recommendations that any institution conducting any sort of a business should be taxed on profits, even though the profits are used entirely for charitable purposes. Considerable discussion was brought out by Father Roy's remarks. Monsignor Dillon, Father Hogan, Father Andrew Smith, Mother Dammann, and Sister Mary Aloysius joined in the discussion. Eventually, Father Thurber Smith moved that Father Haun and Father Meade be requested to bring to the General Executive Board a motion that the Association as a whole keep aware of the tax situation and that individual schools do something about it on their own initiative. This motion was seconded by Father Fitzgerald and passed.

Father Andrew Smith moved adjournment at 4:45 p. m. Father Galliher seconded the motion, and it was passed unanimously.

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#### SECOND SESSION

THURSDAY, April 9, 1942, 11:30 A. M.

The Executive Committee of the College Department of the National Catholic Educational Association met at 11:30 o'clock Thursday morning, April 9, in the Stevens Hotel, Chicago, Ill. Right Rev. William T. Dillon, Chairman, presided and opened the meeting with prayer.

*Present:* Right Rev. William T. Dillon, Rev. Percy A. Roy, S. J., Rev. Samuel K. Wilson, S. J., Rev. Julius W. Haun, Rev.

William A Finnegan, S J , Sister M Columbkille, C.C.V.I., Rev. Thomas F Flynn, C.M., Dr. Roy J. Deferrari, Rev. Andrew C Smith, S.J, Sister M Camillus, R.S.M., Rev. Edward A Fitzgerald, Rev Matthew J Fitzsimons, S J, Sister M Aloysius Molloy, Rev Daniel M. Galliher, O P, Rev John A Elbert, S M, Rev. Thurber M Smith, S J, Mothei Grace C Dammann, R S C J, Sister M Evangela, B V M, Rev William J McGucken, S J, Rev William Molony, C S C, Rev. Theodore J Mehling, C S.C, Rev. Joseph R Maxwell, S J

*Absent*· Brother Emilian, F S C, Rev. Philip S Moore, C S C, Sister Claire, O S B, Rev John J Dillon, O.P, Rev James F Kelley, Sister M Madeleine Sophie, S S.S, Brother Ralph, F S C

MONSIGNOR DILLON: "As the first matter of old business, Father Haun will report relative to the editorial policy of the College Department by reason of the concessions made at the meeting of the Executive Board last evening"

FATHER HAUN: "You all heard the discussion at the meeting of the Executive Committee I might say briefly that all our suggestions and ideas were carried and were granted by the Executive Board The plan we worked out is now in effect Summed up briefly I would say that the *College Newsletter* stands as it did before except for the necessity of appointing an Editorial Board of Control The policies of the *Newsletter* will be wholly and entirely under the control of the President of the College Department. The N C E A has specifically stated that it will, as a national association, not be responsible for anything said in the *Newsletter*, nor in any of the publications of the other Departments I am certain that this information is pleasing to the group for it is exactly what we had wanted and hoped for."

FATHER GALLIHER: "Does the copy have to be sent to Washington?"

FATHER HAUN: "No The Editorial Board of Control is to be selected locally enough that it may readily be con-

sulted. The fact is recognized that the national officers will not be responsible for copy that they have never seen before its being put into print. The President of the Department, acting on the advice of the Executive Committee, will select the Editor. The work may continue to be done in the Midwest Unit if we so desire it. The Chairman of this meeting may select the Editor and the Editorial Board of Control. I presume that this judgment has already been made by the President. We will be going on much as we were before. There is one big change, however, and it is the fact that we will no longer have to work for the \$5-\$10 subscriptions."

MONSIGNOR DILLON · "I should like to step out of my role for a minute and report back to you as one selected to take up the matter of the pending bill for taxation. The difficulties and dangers of the proposed bill were recognized by the national association and they will get to work on the question at once. Father Johnson was under the impression that it was not the intention of Washington to tax Catholic institutions. Doctor Johnson said that we were not to worry about the matter. They think that they are very much in control of the situation at present." Monsignor Dillon continued "Following up the suggestion of Father Haun, I will suggest the names of the Editorial Board or whatever you would call it. Father Wilson has not said that he would accept the job. I note that he will under the present set-up as worked out with the Executive Board. For the Editorial Board of Control, I would suggest Father Cunningham of Notre Dame, Father Fitzgerald of Osage, and Father McGucken of St. Louis. Does this meet with your approval?"

A motion was made that this slate be approved. Seconded. Passed.

Monsignor Dillon next reported on the personnel of the Committee on Membership. Father Finnegan, Secretary of the Committee, presented the names of Rev. William C. Gianera, S. J., Santa Clara, Calif., as Chairman; Rev. Wil-



ham F. Cunningham, C S C , Ph.D. Notre Dame, Ind., Rev. Joseph J Edwards, C M., Chicago, Ill ; Rev. Francis J Furey, Ph D , S T D , Immaculata, Pa., Rev James F Whelan, S J., New Orleans, La.; and Rev. William A Finnegan, S J , Chicago, Ill., Secretary Father Andrew Smith moved that the personnel of this Committee be approved Move was seconded by Father Molony and passed unanimously

As Secretary for the Committee on Graduate Study, Father Fitzgerald moved and Father Hogan seconded the selection of Rev Thurber M Smith, S J The motion was carried Father Thurber Smith then presented the personnel of the Committee on Graduate Study He nominated Rev Philip S Moore, C S C , Ph D , Notre Dame, Ind ; Dr Roy J. Deferrari, Washington, D. C.; Rev. Francis J Gerst, S J , Chicago, Ill , Rev. Gustave Dumas, S J., New York, N Y , Rev Raphael N Hamilton, S J , Milwaukee, Wis , and Rev Thomas F Flynn, C M , Brooklyn, N. Y This selection was approved by unanimous vote of the Executive Committee

Monsignor Dillon next called for the introduction of any new business.

Father Haun addressed the Committee: "I am a past member of the Committee on Libraries and Library Holdings We were a rather active organization functioning as stooges for Father Wilson There was quite a bit done and there was a good deal of action This is the first time that there has not been a report from that Committee. The Committee seems to be less active than before. I wonder if it was wise to pass this group over to the librarians rather than to keep it in our own organization They seem to be unable to be present because of a meeting of their own at another location I wonder if it might not be wise to discharge the present committee and create a new committee "

Monsignor Dillon stated that he had inquired into the matter and Father Galliher defended the Library Com-

mittee, saying that the difficulty last year was that the members of this Committee had not been called into a meeting

Father McGucken reported complaints that members of the College Department read papers in too many different sections. Father Hogan thought it was only proper for one member of the Department to read one paper. Father Haun believed it "a wholesome thing to have men who know more than one department" speak in the sessions of various departments.

FATHER GALLIHER: "Some of the members have not been notified of their election to the Executive Committee. Should they be counted as absent from this meeting?"

FATHER WILSON: "If I may interpret the rules—Monsignor Dillon must do so to make it official—the newly elected members of the Executive Committee who have not been notified of their election and who are absent from this meeting should not be counted as absent."

MONSIGNOR DILLON: "I so rule."

Father Galliher moved that we adjourn. Father Andrew Smith seconded the motion and adjournment was effected at 2:15 P. M.

SAMUEL K. WILSON, S J,  
*Secretary.*

## REVISION OF BY-LAWS OF THE COLLEGE AND UNIVERSITY DEPARTMENT

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### ARTICLE III, SECTION 4

*Old Reading*—The Secretary of the Department shall publish annually in the Bulletin of the National Catholic Educational Association a classified list of member colleges and universities with annotations showing their various affiliations.

*New Reading*—The Secretary of the Department shall publish annually in the Bulletin of the National Catholic Educational Association, or in some other publication, a classified list of member colleges and universities with annotations showing their national, regional, and state institutional memberships or approvals.

### ARTICLE V, SECTION 1

*Old Reading*—There shall be an Executive Committee consisting of the President, Vice-President, Secretary, and immediate Past President of the College and University Department, and the Secretary of the Committee on Membership, etc.

*New Reading*—There shall be an Executive Committee consisting of the President, Vice-President, Secretary, immediate Past President of the College and University Department, Secretary of the Committee on Membership, and Secretary of the Committee on Graduate Study, etc

### ARTICLE V, SECTION 3

After Article V, Section 2 insert the following: There shall be a Committee on Graduate Study of which the Secretary shall be chosen by the Executive Committee for a term of three years. Each year the Secretary shall choose and present to the Executive Committee for confirmation as members of this Committee, six members of a graduate-school faculty. On this Committee no institution shall have more than one representative.

ARTICLE V, SECTIONS 3, 4, 5, 6 SHALL BECOME  
ARTICLE V, SECTIONS 4, 5, 6, 7

ARTICLE V, SECTION 4

*Old Reading* —Article V, Section 3 now reads: "Any member of an elective Committee of the Department who absents himself from four consecutive meetings which are regularly scheduled shall be automatically dropped from membership on that Committee, and a vacancy declared "

To this article is now added the statement: "An elected member may not be represented by an alternate."

## ADDRESS

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### GOD AND COUNTRY

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RIGHT REV WILLIAM T DILLON, J.D, LL.D, DEAN, ST JOSEPH'S COLLEGE FOR WOMEN, BROOKLYN, N Y, PRESIDENT OF THE COLLEGE AND UNIVERSITY DEPARTMENT

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It is just a year since the spring in New Orleans. On a morning like this we walked the hospitable ways of that lovely city—summer had come in April and to a northerner the ever-exotic city became even more entrancing. There was war upon the world, but in America we had peace tenuous—uncertain but still peace—a note here and there in our deliberations reminded us that night might soon come down or winter be as near as summer seemed.

Mostly we lived there three days through with hardly more than a fitful cloud against the torrid sun.

Today athwart this land a shadow sits—Chicago is not New Orleans—and this is a different April. We who last year and for the last score of years might talk in language academic are called upon these days to write an epic of deeds. Help us O God that we may not fail.

When, as your representative, at a meeting of the Subcommittee on Military Affairs in Washington last summer, I heard the Federal Security Administrator complain of the colleges, I listened, registered the sentiment, but gave it not too much thought. When I heard him repeat that charge at Baltimore, I was for a moment resentful but the more I reflect the more I recognize the justice of that indictment. Now it looms ever larger, ever more important.

As a people we have been growing effete. Our every effort has been to make life more facile. We have curtailed our working day, our work week, and have then concerned ourselves about how we might use this leisure. The motor-car, the radio, the movies, and every other advance have

been chiefly for our pleasure and amusement—not for our growth in manhood. We have been concerned about making life easier rather than better. Our schools have been no exception, for here if anywhere we might have looked for the vaunted leadership—here if anywhere we found doctrinaires and demagogues.

Since 1918 we have seen dramas and movies that cynicised the love of country—we have popularized songs whose very refrain was mockery. We have glorified anarchistic pacifists. We have nurtured bands of youth whose breath was poison. All this while dictators made boys and girls of steel, taught adolescents an idyll that made them believe they were in truth a super-race, impregnated them with a love of country that is all but a mania.

We have deliberately sabotaged a nation's manhood and its ideals while a dangerous and desperate foe capitalized on every natural and psychic force it could discover.

All this has been made to seem learned by the colleges and universities that have defended liberty at the expense of freedom—free speech at the cost of truth and freedom of worship to the deletion of God.

The enemies of our government were not in a dark cabal. Nor were they beer-hall rowdies. They were at rostrums of universities and in academic groves. Youth was blase and boldly bored with American traditions. Students picketed their own alma mater in the interest of some damnable so-called ideology which was too often another name for some foreign debasement.

December 7, will live as a tragic day in the history of these United States, but it will live too as a new dawn. Those lives were not given in vain. Those ships are not lost, for now men see that we have liberty and now men know that it is worth suffering for—and now—as one man, America stands at attention.

Unfortunately, this is the progeny of circumstance—maybe of fear.

Unless we of the colleges are now prepared to give Amer-

ica different leading we shall soon return whence we came forth or surrender our right to lead. By all means let us do just that if we are not prepared to do better.

There may be those here who are objecting that we have had no part in this degeneration and should not accept any of the castigation. Manifestly, we have not taught the political and national treachery that has masqued as liberalism. Too bad we would not. Our code teaches loyalty to fatherland as it does to our brother and our kind. To us treason is ever that however garbed. I don't believe there is an honest man in America who questions the fidelity of these Catholic universities and colleges. Indeed, we have been accused of being ultra-conservative. We are portrayed as advocates of the *status quo* regardless of what that status may be. In a generation that apotheisized misnamed radicalism we have been depicted as not much better than political morons and economic nit-wits.

I do not say this to emphasize the past. I do not say it to promote an ancient feud. I do not say it to show by innuendo wherein we have been justified. This is no concern of mine. I am thinking that other indictments might have been alleged against us of which we would be more ashamed and which we might have great difficulty in disproving. I am thinking that we too, we Catholics of this country have grown soft, if not in the same degree, at least, in the same way. I am thinking that we who believe that Jesus Christ left us His very self have not lived that belief unto its end.

Of course, we are a minority but I am weary of listening to minorities. We are 20,000,000 and that is a sizeable minority anywhere, anytime.

It is not that we are not articulate enough. Some of our own minorities are far too voluble and there has been calamitous division in our ranks in matters unessential.

Meanwhile God and country alike have suffered.

I know that we have not the equipment and the wealth and the people in high places but this is our very power.

Being poor in having we are unmeasurably rich in giving  
There is no Catholic college in America of which I know  
that must trim its sails to any wind except that which  
blows from God's own compass Accepting no largess we  
owe no loyalty and we are one and should be and this  
involves no opposition to any man who walks so that he  
stands erect before his Maker and fears no master but his  
conscience

Surely you have asked as I. "Why is it that we have  
achieved so poorly while doctrinaires are acclaimed?"  
There may be some explanation in the fact that novelty is  
ever appealing. Moreover, it may well be that we have done  
more and better than we know for we have stood firm  
against all onslaughts—and yet and yet we have not done  
our best—have not done enough Maybe this is our chal-  
lenge, this our day

What has come to pass was as inevitable as the night  
No other issue could have been.

We shall not repeat what seems now an anodyne. We  
shall not tell the world again what it knows to its confusion  
There are still those who are even now preaching that the  
home and religion are defunct We must look to the schools  
say they If this be true, if this be all true then for my  
part I see no rift in the gray, no light over the hill, no hope  
beyond this darkness I refer, of course, to the schools that  
made that Hawaiian morning necessary.

We have a definite answer and a solution and one that  
we owe this land of our birth and of our choice We must  
teach our doctrine of freedom to every one who will accept  
it We shall not coerce unless by reason Still shall we  
proclaim that man is made by God—free, spiritual, and im-  
mortal. We shall teach that life is not all song or all spring  
time, or if we sing eternally there are those sad minor  
chords within our lyric and some songs are threnodies and  
they, too, are beautiful

We have not said this often enough and the world thinks  
us a lot of medieval pessimists and pious fools. They do



not know how we rejoice even more than they to run the way—that we see grandeur, too, in every hill and hummock—in every sky—by any sea 'neath any star We not less than they find majesty in misery, comfort in despair, sublimity in isolation, and divinity in man For us, too, there is mystery in mud—drama in dirt—light in the night and love everywhere For them this is an out because they have no other hope. For us it is the child of wisdom, it is the compulsion of our creed

I shall not ask a new crusade—crusades, too, can become pretty deadly I do ask that each of us here representing a Catholic college or university will take back thereto a new dedication. We shall do all the things this government needs and asks and more shall we do than that but this is only to win a war and if you will the peace that follows and we must win life and humanity We shall again begin as we have so often

—What we have believed in the closets we shall proclaim upon the house tops—and every one shall better be because of it Perhaps I can crystallize it thus

In a little summer mission on an island that stands all alone in the Atlantic I have for years tried to teach the babies of my flock to know the Christ At evening, as sun sets, we gather for private benediction and when I open the tabernacle Jack or Nancy or Billy (three-or four-year olds) is almost sure to say: "Please, Father, show me Christ" I lift him up and say: "Do you see him?" and very thoughtfully and very gladly he shakes his head.

He is only asking in his nativeness what his world is questioning in its heart. Show us the Christ it says as Philip said of old. "Show us the Father" and again we hear: "Philip who sees Me sees the Father."

Is this a mere vagary, an empty dream? Is this only a voice upon the wind once more or is it real?

You answer for you can and you alone can

I suppose we shall be making high resolves from this convention I suppose we shall be conveying to the Presi-

dent and Congress our solidarity with them, our determination to see them through to victory.

In that I am one with you but I have yet another resolve not written nor needing to be written.

A world is crying in the night, crying for peace

We have tried so many ways—the way of the demagogue, the way of the pragmatist—the way of hatred. The colleges have tried the formulae of politics—of international relations—of ardent altruism and of cold empiricism. All have alike proved futile.

And you—you know the answer Show them the way—the Christ There is no other.

## REPORTS

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### REPORT OF THE COMMITTEE ON GRADUATE STUDY

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The Committee on Graduate Study of the College and University Department of the National Catholic Educational Association met on April 17, 1941, at New Orleans, La. The following members of the Committee were present. Doctor Roy J. Deferrari, Rev Francis J. Gerst, Rev Philip S. Moore, and Rev Thurber M. Smith. Rev Lawrence A. Walsh was unavoidably absent. This meeting consisted of a round-table discussion by the administrative officers in charge of graduate work in Catholic institutions.

The subject of the discussion was "What Should Be the Nature of the Curriculum Leading to the Master's Degree." It was introduced by Dean Martin R. P. Maguire, The Catholic University of America, and Dean Gustave Dumas of Fordham University.

A second meeting of the Committee was held on January 5, 1942, at Baltimore, Md., in conjunction with the meeting of the Executive Committee of the College and University Department of the N. C. E. A. and the National Conference of College and University Presidents. At this meeting the Committee arranged for the program to be offered both at the general session and in the round-table conference of the 1942 convention. This program was transmitted to the President and Secretary of the College and University Department.

The Committee has no specific recommendations to offer at this time beyond those already presented. It urges, however, the continuation of the policies already approved by the Department and inaugurated in 1938.

Respectfully submitted,

THURBER M. SMITH, S J,  
*Chairman*

## REPORT OF THE COMMITTEE ON EDUCATIONAL PROBLEMS

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The Committee on Educational Problems circularized all the Catholic Colleges and Universities in the country to find out what studies in the field of higher education had been completed, which were now under way, or proposed, and to ask for suggestions for the next formal study by the Committee. One particular problem was proposed: the Catholic College in the after-war reconstruction.

The result of this inquiry produced a number of answers from colleges in all sections of the country which indicated very clearly that the dominant preoccupation of the Catholic colleges was with the problem of meeting the problems created by the war.

We received also a list of more or less routine administrative studies which for the most part were under way and not completed. For our present purpose we can disregard this routine activity of the Catholic colleges.

### CATHOLIC EDUCATIONAL ACTIVITY AND PROBLEMS IN WARTIME

The Educational Problems Committee of the Midwest Region presented to the annual meeting of the Regional organization a rather comprehensive statement of the activities of the Catholic colleges in war time. This report is made an appendix to this report in order that it may get into the official record of the National Catholic Educational Association because the work listed for the Midwest Region is characteristic of the work of the five regional units.

After pledging to the nation, its allies, and the Commander-in-Chief of the military and naval forces of the United States, the President of the United States, our total and unreserved support and asking the national agencies who undertook some surveys as announced in the meeting at Baltimore in January to make them available to us, the report proceeds to list the numerous activities of Catholic colleges and special courses which have been introduced or

modified to meet the war emergency. These courses are classified as those given in women's colleges and those given in men's colleges, and then follows a series of recommendations which the Midwest Unit were asked to discuss and to consider.

Under the heading of acceleration, in accordance with the recommendation of national authorities and the Army, Navy, and Selective Service officers, the proposal for an accelerated program, for a lengthened school year, for a reduction of vacations, and briefer examination periods, and, in short, for a whole year school was considered. A special form of this recommendation was also made in the form of three terms of fifteen weeks each, allowing for a Christmas holiday and a briefer summer vacation. In this connection, too, it was recommended that Catholic colleges should not undertake services which they are not prepared for in equipment, personnel, or organization.

The second series of recommendations center around Inter-American Affairs, including Latin-American and Canadian affairs. It was proposed that we should become very active in this field and cooperate with the Inter-American Affairs extemporaneous-discussion contests, the provision of scholarships for Latin-American students, the problems in youth experiments in Latin-American living, the organization of courses in the Spanish and Portuguese languages, and more intensive courses in Inter-American Affairs.

Under the heading of finance, it was recommended that students who ordinarily work in the summer should have some form of Federal aid to make possible full-year attendance at school. Regarding the faculty in this connection, it was recommended that the faculty should be compensated for their extended teaching services in accelerated programs, and that some of this service might be rendered without compensation. In other words, sacrifice should be expected on both sides.

In the fourth section, leaves of absences for persons entering the public armed forces should be granted with the assurance that their positions will be held for them until after the war. It was proposed and discussed that similar provision be made for persons entering the Governmental service or important industrial jobs directly related to the war effort, depending on the circumstances of the call.

In a fifth heading, specific courses relating to post-war problems were recommended: Christian Principles of World Peace (based on the Encyclicals), A Historical Review of World Organization, Pacific-American Affairs, Latin-American Affairs, International Law, and International Relations.

Specific recommendations were included under a sixth heading for women's colleges based on the proposal that women's colleges should continue to insure the continuous flow of educated women for their place in the world, that the preparation for a constructive and dynamic idea of the country and of the world should be a matter of a whole guidance program in addition to particular courses to train for definite professional and technical work to offer opportunities in training or service in the fields of civilian defense and to aid through their faculty and student body the problems of civilian morale.

Another series of recommendations included a coordinated program reaching all students in the fields of health and of physical education.

The place of religious knowledge and religious practice in civilian defense is indicated in another section of the report

The organization of special courses for the emergency was indicated in another section with emphasis on mathematics and science in which the defense and wartime agencies found students weak. History and government of the United States should be emphasized as a requirement, not only during the emergency, but, as a permanent policy in education. The Modern Languages should be emphasized

anew, strongly urging courses beyond the so-called intermediate courses that now satisfy the requirements for degrees but do not provide for mastery of the language and to aim at mastery of the spoken language as well as a reading knowledge

Some definite guidance in habit training toward the use of leisure time was also proposed

The tenth section recommended that academic credit up to one semester should be allowed for military service with the need for the recognition of special cases. It was proposed that students drafted or enlisting in the second semester of their senior year who have satisfied all other requirements should receive their degrees or diploma which they would be entitled to if they had continued in school.

The eleventh heading proposed the emphasis of our Catholic Spirit in our Catholic colleges by a daily act of adoration, by having small groups work on special spiritual projects, and by the analysis of "the ideas of privation, selflessness, suffering, and death" as a part of student thinking and a simplification of our whole social program.

#### A CATHOLIC WORK CONFERENCE ON HIGHER EDUCATION

In the comments from the various colleges to our questionnaire, our attention was called to two things that may be worth noting.

One was the "Work Conference on Higher Education" among the Southern colleges. Seven thousand dollars was given by the General Education Board for the work of this Conference, the actual expenditures being about six thousand dollars. This Work Conference extended over two weeks and in it representatives of the member institutions were assigned to the study of special problems. The organization of these groups was as follows:

Group 1. The Improvement of Instruction. The problem included correlation, individualization, provision for superior students, stimulation, and student participation.

Group 2 dealt with the problem of modification of cur-

riculum and degree requirements to meet students' needs, including citizenship, philosophy, objectives, professional needs, and technical training

Group 3 dealt with the problem of evaluation (bases for selection and promotion, evaluation of accomplishment, failures, causes, and extent).

Group 4 apparently had as its field the problem of guidance and its aim was to survey the area of guidance and personnel and to draw up an outline of this field to be submitted to the schools and colleges for study and criticism as a basis for the 1942 conference.

Group 5 dealt with the problem: teacher education and certification (coordination of general and professional education, reciprocity in certification, selection, and counseling)

This is an interesting proposal for the organization of either a national meeting or as required in this case a meeting for thirteen days where everybody gets down and works on some particular problem. The result is a very useful formulation of general objectives and general statements regarding problems that will need specific adaptation by the individual institutions. To the extent that such programs are prepared in advance as this one was and to the extent that members actively participated in it in small enough groups it may be suggested either for an organization of a national meeting by the College Department or for an extended work conference as proposed.

Of course, the financial aid given to the group made the whole thing easier to organize and more effective. For our Catholic institutions the analysis of problems proposed at the meeting will prove useful.

#### CONTINUATION OF THE STUDY OF TEACHING RELIGION

A second point was made, it seems, quite important in view of the whole contemporary situation. This Committee made a comprehensive report on Religion in 1940 which indicated very clearly and specifically the unsatisfactory



condition of teaching religion in the Catholic colleges today. It is suggested that we should proceed further with this study rather than to initiate new studies in view of the fact that the world which we will live in after the closing of the present hostilities will be in great need of religion and effective teaching of religion will bring reward a hundred fold in that situation. In fact, it seems likely that, particularly in view of the world-wide attack on religion and specifically on the Christian religion by the forces of Nazism and Oriental Fascism, people will look more hopefully to religion than they ever did before. Consequently, the problem should be raised and utilization of our findings in terms of a specific program should be organized.

#### CATHOLIC EDUCATIONAL RECONSTRUCTION AFTER THE WAR

Members of the administration and members of the faculty of Catholic colleges have as already intimated been so preoccupied with the immediate problems caused by the impact of war that it has been rather difficult to secure the active cooperation which is necessary, especially for the studies which must concern the Problems Committee. However, in the circular letter to the members of the Catholic educational institutions of the country it was suggested that we should now begin steps to study the problems of the Catholic college in the United States after the war. This suggestion met with approval by a number of the institutions answering the circular letter. This is a study that may have to extend over several years, but, in any case, it seems advisable to plan the study and actively prosecute it. This will be considered by the Educational Problems Committee that will be appointed at the national meeting.

The question of what use should be made of our previous study in religion will be related to this primary question or may be prosecuted independently of it.

The curricular changes made during this period of war is another potential field for discussion by the Problems Committee, particularly in the fields of mathematics, science,

and the modern foreign languages. These will be discussed by the Committee in outlining its program as to such suggestions as may be proposed by the various members of the Committee itself.

Respectfully submitted,

EDWARD A FITZPATRICK,

*Chairman*

## REPORT OF THE COMMITTEE ON MEMBERSHIP

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The Committee recommends ·

- (1) (a) That Ursuline College, Louisville, Ky., be admitted to Constituent Membership.
- (b) That Mercy College, Detroit, Mich., be admitted to Constituent Membership.
- (c) That the College of the Sacred Heart, Grand Coteau, La., be admitted to Constituent Membership with this stipulation: that a report be submitted to the Secretary of the Committee on Membership, two years hence, covering religion, philosophy, and the library.
- (d) That Barry College, Miami, Fla., an Associate Member, be not admitted as a Constituent Member, until it has been in operation for four consecutive years and has had at least one graduating class.

The Committee further recommends that a second report from Barry College be submitted to the Secretary when the above conditions are fulfilled That he decide whether or not a second visitation is necessary, and that he be empowered to determine the admission of Barry College to Constituent Membership.

- (2) (a) The Committee on Membership for the year 1942-43 will be as follows.

Rev William C Gianera, S J, Santa Clara, Calif, Chairman, Rev. William F Cunningham, C S C, Ph D, Notre Dame, Ind; Rev Joseph J Edwards, C M., Chicago, Ill; Rev Francis J. Furey, Ph D, S T.D, Immaculata, Pa.; Rev. James F. Whelan, S.J, New Orleans, La, Rev William A Finnegan, S J, Chicago, Ill, Secretary.

Respectfully submitted,

WILLIAM A FINNEGAN, S J,  
*Secretary*

## REPORT OF THE COMMITTEE ON PUBLIC RELATIONS

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The report of your Committee on Public Relations will be confined to the following matters:

(1) *The resolution of this Department, passed at its last meeting regarding the relations of Catholic universities and colleges to the National Collegiate Athletic Association.* In compliance with the instructions of the Department, the Secretary of the College and University Department, Rev Samuel K. Wilson, S.J, wrote to Major Griffiths, executive officer of the N. C. A. A., and received a very courteous and considerate reply. In brief, this reply pointed out that there was no intention on the part of the N. C. A. A. to discriminate against representatives of Catholic colleges in the matter of committee appointments. It was suggested that possibly the representatives of Catholic colleges present at N. C. A. A. meetings were not vocal enough or did not actively participate in the meetings and thus did not make their influence felt by discussing any problem on the floor of the convention. (Parenthetically, it might be remarked that your Committee feels that there may be considerable truth in this remark.) It is our opinion that this matter was carried to a successful conclusion and that the case is now closed.

(2) *The inquiry as to the attitude of the Association of American Universities toward the accrediting of Catholic universities and colleges as such.* Again acting under the instructions received from this Department at the last annual meeting, the Secretary of the Department, Rev. Samuel K. Wilson, S. J., wrote to the various members of the "Committee on Classification" of the Association of American Universities. For the most part, Father Wilson received very courteous replies with the assurance that the whole matter would be thoroughly aired at their next meeting. Toward the end of October, 1941, the Association of American Universities held its annual meeting at

Lincoln, Nebr. The issue raised by this Department was thoroughly discussed. Informal reports received from representatives present at the meeting indicated that the discussion did much to clarify the issues at stake. It was not until March 11, 1942, however, in reply to a specific request from Father Wilson that a report on the outcome of the meeting was received from the Committee on Classification through its Chairman, Dean Fernandes Payne. Although this letter was not entirely satisfactory in meeting the issues raised, it disclaimed any prejudice toward church-related colleges as such and admitted that the Committee did not uphold the statement made some time ago to one of our member institutions by the Secretary of the Committee on Classification.

The pertinent statements from this letter are quoted as follows: "We regret that his (the Secretary's) statement is one which might easily be misinterpreted and we grant that his letter should have been more carefully worded. The Committee is just as much interested in Church-affiliated colleges as formerly. We have no criticisms to offer of them any more than we have criticisms to offer of other colleges. . . Mr. ———'s statement is unfortunate in that he apparently has given you the impression that we thought Catholic and Protestant schools did not have much chance in the future of making our list. This is not what Mr. ——— meant to say; he meant rather that any school which did not prepare, at least some of the students for continued studies in graduate and professional schools, would not meet their standards."

The Committee feels that this matter was carried to a successful conclusion and that the case can be marked closed.

(3) There have been no developments on Social-Security Legislation during the past year that have warranted any study or action on the part of your Committee.

(4) There have been no developments in the matter of

Selective Service as it affects the colleges to warrant action or recommendation on the part of your Committee.

(5) During the past year, at least one Catholic college had the following experience:

In September of 1941, the president of a Catholic college received a letter from the Treasury Department at Washington, D C, requiring that certain information be filed at the Treasury Department within a period of two weeks. In the letter it was stated that failure to file this information would be interpreted to mean that the said college did not wish to ask exemption from the Federal income tax and that the local internal revenue collector would immediately be instructed to collect the tax. The following information was required:

- (a) A copy of the charter of the institution.
- (b) A copy of the by-laws of the institution.
- (c) A copy of the latest financial report showing in detail all items of income and expenditure.
- (d) The filling-out of a four-page printed questionnaire asking a wide variety of questions about the institution. For example, one question inquired as to whom, land, buildings, and property of the institution would revert, in the event that the college ceased to function as an educational institution.

The president of the institution referred to, has inquired of a few colleges, both Catholic and non-Catholic, as to whether or not they had received such an ultimatum. None of the colleges so contacted had received such a request.

About the middle of October, a communication was received by the college from the Treasury Department giving notification that in the opinion of the Treasury Department, "based upon the evidence presented, you are exempt from Federal Income Tax under the provision of Section 101(6) of the internal revenue code and corresponding provisions of prior revenue acts."

As a point of information and with a view to determine whether or not there are any serious implications, it is recommended that a poll of Catholic colleges be made to

ascertain what Catholic colleges, if any, have received from the Treasury Department at Washington, a request similar to the one already described

This concludes the report of your Committee on Public Relations. Due to the distances involved, it has been impossible for the Committee to get together for a meeting and all business has been transacted through correspondence. Your Chairman regrets, that circumstances beyond his control make it impossible for him to deliver this report in person. The report is presented with the concurrence of the following committee members:

REV EDWARD V STANFORD, O S A, *Chairman*

REV EDWARD A FITZGERALD

REV FRANCIS L MEADE, C M

REV ANDREW C SMITH, S J

REV. THURBER M SMITH, S J

## REPORT ON THE COLLEGE NEWSLETTER

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As may be recalled, the *College Newsletter* was made the official organ of the entire College Department by a vote of the Department last April in New Orleans. At the same time it was agreed that the editing and the managing, until further notice, should reside in the Midwest Unit. As Editor of the *College Newsletter*, I am submitting the following report to the President and the members of the College Department

Two items of interest may be mentioned in this report

The first of these items was that the College Department in session at New Orleans decided that in the future a reading of the unit reports at the annual meeting should be dispensed with. It was felt that since these reports were published elsewhere the convention time could more profitably be given to other features. In view of this decision the Editor of the *College Newsletter* addressed a request to each Unit Chairman asking for a report of those unit activities under his jurisdiction which had already been accomplished. All of the reports received up to and including March 19 were printed in the current issue of the *College Newsletter*, a copy of which you have all received

Secondly, the *College Newsletter* has been helpful in publicizing the work of publishing an authorized list of colleges and universities which are members of the Department, together with their educational affiliations. The central office has approved an additional sum to cover the extra expenses of printing and compiling the list and, on the suggestion of Doctor George Johnson, Secretary General of the Association, the Editor has decided to publish this list in a pamphlet of the approximate size of the Bulletin of the Association rather than as a supplement of the *College Newsletter*.

On December 6, 1941, the Secretary of the Department addressed questionnaires to all of the colleges on his list (161 in number) asking an enumeration of their educa-



tional affiliations Up to the present time 125 colleges have replied, this number constituting almost 78 per cent of the institutions addressed. No one particular unit has been outstanding in the responses obtained, but it is significant to note that the three largest units responded 80 per cent or better, whereas the New England and the Western Units were respectively 58 per cent and 69 per cent interested. The breakdown by unit memberships is shown on the mimeographed material passed out to you

## QUESTIONNAIRE

Colleges solicited on the questionnaire	161
Number responding to March 30, 1942	125
Percentage response	78

## BREAKDOWN BY UNIT MEMBERSHIPS

	<i>New England</i>	<i>Eastern</i>	<i>Midwest</i>	<i>Southern</i>	<i>Western</i>
Solicited	12	46	69	18	16
Responded	7	37	56	14	11
Percentage	58	80	81	78	69

*Included* above are the following Junior Colleges

Solicited	.	1	3	4	1
Responded	.	1	2	4	

The only reason this list has not been printed is to afford one more opportunity of checking up on available data when the College Department sessions have closed.

Now for a summary of the financial standing of the *Newsletter*. The pertinent facts and figures are included in the mimeographed page you have before you. After a very slow start the number of sustaining subscriptions increased substantially so that the total, as you will notice, compares favorably with the totals of the past two years:

## SUSTAINING SUBSCRIPTIONS

	1939-1940		1940-1941		1941-1942	
	<i>No</i>	<i>Receipts</i>	<i>No</i>	<i>Receipts</i>	<i>No</i>	<i>Receipts</i>
University	16	\$160 00	13	\$130 00	12	\$120 00
Senior College .	63	320.00	46	230 00	64	320 00
Junior College	10	27 00	3	7 50	8	19 50
Individual Subscribers	36	43 00	30	32 00	30	30 00
	<hr/> 125	<hr/> \$550 00	<hr/> 92	<hr/> \$399.50	<hr/> 114	<hr/> \$489.50

At the beginning of this year there was a balance on hand of \$258 27. Due to increased costs for labor and materials the cost of printing the *Newsletter* will be approximately \$50 00 more than in 1940-1941 and this is inclusive of the expenses involved in publishing the supplement containing the educational affiliations of the member colleges. The following budget was submitted to the President of the College Department, Monsignor Dillon, and after his approval, sent in to the office of the Secretary General of the Association where it now awaits payment. An accounting of the expenses is included in the right-hand column and these are for the first three issues. An additional \$100 00 must be appropriated to add to the \$100 00 already set aside for the printing of the supplement containing the educational affiliations of the colleges (this additional expense being incurred because of the decision to print this supplement in the form of a booklet rather than in the form of the *Newsletter*).

## COLLEGE NEWSLETTER

	Budget	Expenditure
Printing at \$100 00 per issue (incl \$100 00 for supplement)	\$500.00	\$303 00
Wrappers at \$3 75 per issue	15.00	11 00
Postage at \$18 75 per issue	75 00	60 85
Editorial expenses at \$10 00 per issue	40 00	30 00
Miscellaneous at \$8 50 per issue (stationery, mimeographing, etc)	34 00	14 00
	<hr/>	<hr/>
	\$664.00	\$418 85

This year there has been considerable difficulty to secure news items and this has been true of all the units. Over against this condition, however, we may balance a decided rise in news-value lineage submitted from units other than the Midwest Unit. The Editor is particularly grateful to Doctor Fitzpatrick, who has been most generous and most reliable in submitting copy for use.

It is very probable that after the May issue of the *College Newsletter* a new format will be adopted. This and other

changes, mainly in the editorial management and free distribution, have been discussed and approved by a new Subcommittee on Publications of the General Executive Board of the N C E. A.

Respectfully submitted,

SAMUEL K WILSON, S J,

*Editor.*

## PAPERS

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### MR. ADLER AND THE ORDER OF LEARNING

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REV GERARD SMITH, S J, PH D, MARQUETTE UNIVERSITY  
GRADUATE SCHOOL, MILWAUKEE, WIS

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Few men have done more, single-handed, to further the cause of education than Mortimer J. Adler. With fearless, relentless, and discerning dialectic he has stripped Deweyites of their pretensions, and left them exposed to the amusement of those who are still naive enough to fancy that man is a rational animal. He has done more. Not only has Mr. Adler's dialectic left the Deweyites naked and shivering, sufficient to bare their hides, its true premises are as well calculated to have the Deweyite hearts. But this is to say too little. Mr. Adler has pressed upon Catholics their own heritage. Too often had that heritage been forgotten, or misunderstood, or obscured. For his reminders, his clarifications, his luminous insistence that we enter into the educational patrimony which is *de jure* ours, we Catholics cannot be too grateful to Mortimer Adler. Grateful as well must we be to him for his part in our realization how far short we fall in fact from our own educational ideals.

How sincere that acknowledgment of Mr. Adler's services is, may be reckoned by the admission I herewith make: whatsoever worth there be in the considerations I propose to offer in opposition to his theory of education as expressed in his *Order of Learning*,<sup>1</sup> that worth is due in no small measure to Mr. Adler himself. His quiver supplies many of my arrows.

*The Order of Learning* is an excellent piece. Catholics know, Mr. Adler tells them, the basic principles governing the order of things taught and the teaching of them. They know (1) the difference between intellectual habit and sensitive memory, even though they often violate that truth

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<sup>1</sup> Mortimer J. Adler, *The Order of Learning*, reprinted from the *Moraga Quarterly*, Autumn, 1941, pp. 3-25

by putting a premium on memory instead of intellectual habit. They know (2) that intellectual habits can be formed only by intellectual acts on the part of the student, not simply on the part of the teacher. This principle they often violate by proceeding as if the teacher were the only cause, and as if the learner could be entirely passive. Despite the fact that they subordinate the liberal arts to a supposed mastery of subject-matter, they know (3) that the intellect, dependent as it is upon sense and imagination, can be swayed and colored by passion. They know (4) that intellectual virtues are a mean between dogmatic affirmation in excess and skeptical denials in defect. Nevertheless, they try to do the impossible, give students possession of truth without perplexing them by the issues which truth resolves.

Mr Adler then sets forth the order of learning in two theses. The first thesis is "simply that mastery of the liberal arts must precede the mastery of fundamental subject-matters, which constitute the matter of the speculative virtues. Though wisdom comes first in the natural order of virtues—graded according to their intrinsic excellence—the arts, least of the intellectual virtues, come first in the temporal order, the order of human development."<sup>2</sup> That the mastery of liberal arts does not precede mastery of speculative subject-matter in Catholic schools is evinced, according to Mr Adler, by the fact that logic is taught in them as a science, not as an art. For, if it were taught in Catholic schools as an art, it could not be divorced, as it is, from grammar and rhetoric; nor should Catholic graduates be unable, as they are, to write and read better than their secular fellows.

Mr. Adler's second thesis concerns the ordering of means to the virtue of wisdom, the order of learning in the field of speculative virtues. (His case in point is the teaching of philosophy.) In this ordering, the subjects to be taught

should follow exactly the reverse of the order of the knowability of those subjects *secundum se*. Thus, theology, metaphysics, philosophy of nature, of man, science, is the order of subjects better knowable *secundum se*. Reverse the list and you have the order of the better knowability of those subjects *quoad nos*. It is in this last order that subjects should be taught and learned. Why? Because teaching is Socratic, and learning, whether by instruction or discovery, is an activity of the learner. "The significance of this point may not be grasped unless it is put into contrast with the now prevalent error. Today, in most cases, teaching proceeds as if the order of teaching should follow the order of knowledge, the objective order of knowledge itself, even though we know that this objective order cannot be followed in the process of discovery. In fact, it is completely reversed. Instruction which departs from the order of discovery also departs from the order of learning, for the way of discovery is the primary way of the mind to truth, and instruction imitates nature in imitating discovery. The objective structure of knowledge in no way indicates the processes of the mind in growth. Now the order of discovery is primarily inductive and dialectic, not deductive and scientific." <sup>3</sup> Whence, "the methods of teaching any subject-matter should be primarily inductive and dialectical, rather than deductive and simply expository, for the former method is a conformity of teaching to the order of learning, as that is naturally exhibited in the order of discovery, which teaching must imitate as a cooperative art, whereas the latter method is a conformity of teaching to the order of knowledge itself, and this is an order which should not determine teaching, for it does not determine learning." <sup>4</sup> Whence, also, teaching must be Socratic, for only thus can it avoid the substitution of verbal memory for intellectual habit. Such teaching will outlaw, for the most part, lectures, which are largely deductive and analytic;

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<sup>3</sup> *Op. cit.*, p. 21.

<sup>4</sup> *Op. cit.*, p. 22.

it will also outlaw textbooks, which are manuals for the memory, rather than challenges for the mind. Further, since few teachers are Socrateses, and since some books must be used, the only books which can be used to good effect are the greatest on any given subject. The test whether all this is being done is whether or no the teacher himself is learning.

All this is eminently good stuff, excellently argued and speaking straight from the shoulder. We all needed to be told it, and we cannot better the telling. Nor should I care to impugn Mr. Adler's estimate about what is going on in Catholic schools.<sup>5</sup> Nevertheless I disagree. Mr. Adler's order of learning seems to be seriously defective.

Before proceeding to discuss what seems to be defective in Mr. Adler's theory of education, it may be well to add that a disagreement with him over anything less than a fundamental issue would not be worth noting; still less should I presume to oppose his theory upon grounds which are my purely personal opinions. It is the Catholic philosophy of education, I think, which opposes Mr. Adler's. Lastly, if the issues between Mr. Adler's and the Catholic philosophy of education are fundamental and opposed, it would be naive to suppose that he does not know all about them. It is not he who needs to be apprised of the differences between his theory and ours; it rather some Catholics themselves.

Catholics cannot disagree with Mr. Adler about the invariability and universality of the ends of education. Nor would any one, it may be supposed, care to maintain that Catholics always use the right means to true ends. Further, one must agree with the author of *The Order of Learning*<sup>6</sup> that in the dimension of means to education, liberal arts

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<sup>5</sup> I should wish indeed to be sure that Mr. Adler is always speaking from first-hand information about Catholic schools. I rather think he has well-founded suspicions about how they do their job, just as I have suspicions, well founded, about how St. John's is doing its job,

are ordered to speculative subject-matters,<sup>7</sup> that methods of teaching should follow the order of learning; that the order of learning is the order of discovery, which is primarily inductive and dialectic, not deductive and scientific. All this is excellently argued and speaks the plain truth. There is no disagreement in these matters.

The disagreement is rather attendant upon a paragraph which closes with the following sentence: "Philosophy can be called Catholic, then, only in the order of discovery, not in its logical structure, for as philosophy its ultimate principles are all rational and natural."<sup>8</sup> (Doubtless Mr Adler would say the same of any academic subject which can be called Catholic. We may, however, as he does, confine the matter mainly to philosophy.) Let us, then, focus the point at issue. Mr Adler maintains, and rightly, that the order of teaching must follow the order of learning, that this order of learning is primarily the order of discovery, which is inductive and dialectic, not deductive and scientific.<sup>9</sup> On the other hand, he maintains that "truths which pagans could not discover, can be taught to, and learned by, pagans, once Christians have discovered them."<sup>10</sup> It would be un-

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<sup>7</sup> Although ordered to speculative subject-matters, liberal arts are not unqualifiedly without content (*vd op cit*, p 14). Liberal arts obviously contain their own wisdom, itself ordered to speculative wisdom. Besides, speculative matters get into knowledge, by way of the liberal arts, through faith, opinion, and enunciations. Nor can one legislate to the effect that no one may learn judicatively from great books, even when those books are just bones to puppies. Sometimes, *mirabile dictu*, the puppies learn. Even though it be true, therefore, that the arts cannot be acquired except through representative subject-matter, it is also true that they cannot be acquired without some assimilation of that same subject-matter. It seems quite anti-Thomistic to empty liberal arts of all speculative content. *Sensible in actu est sensus in actu, intelligibile in actu est intellectus in actu*. Mr Adler, of course, means only to emphasize the difference between liberal arts and speculative wisdom at a time when such emphasis is doubtless needed. I also wish only to emphasize the presence, somehow, of speculative content in the liberal arts, against the time when his emphasis might, unintentionally of course, reduce liberal arts to a mere practice scrimmage. The fact is, when there is question of human acts the score is always kept and it always counts.



worthy of any one to understand Mr. Adler's meaning perversely. For the purpose, nevertheless, of explaining the real point at issue, I am going to allow myself a fling into perversity. Consider the situation created by saying (1) that truth must be discovered, (2) that the truth discovered can be taught to, and learned by, pagans, once Christians have discovered it. Pagans, according to a perverse understanding of Mr. Adler's meaning, pagans, who could not discover philosophical truth and who can learn it only, primarily, by discovery—just as any one else must learn—can discover philosophical truth if some one else does. Is not this (recall, I am being designedly captious) to do in principle precisely what Mr. Adler with considerable truth accuses Catholics of doing in fact? He is saying that every one must learn inductively and dialectically; that so, also, must pagans learn; that pagans could not make the inductive discovery; that they, nevertheless, can make it if some one else makes it. Do, then, pagans, who must learn by induction, learn by some one else's induction? If they do, how can they? since learning is inductive. If they do not learn by some one else's induction, but learn, nevertheless, it must be by deduction, if we are not to appeal to their human faith or opinion. Whence, in principle, pagans must needs, or so it seems, resort to the very deductive principle which Mr. Adler repudiates in fact. May one fear that induction is thus turning into deduction after all?

Not if we can eliminate the awkward situation. (Here perversity ceases.) The situation in which pagans can learn by discovery, as any one must, the truths which they could not discover, or, to vary its description, the situation created by having pagans deduce truths which, in order to be learned, must be induced, can be saved by allowing that what one man discovers another can discover as well. That is, we might say that Man X can discover from Man Y, even though X does not discover in the same way as did Y. This would eliminate the awkward situation.

It is permissible, however, to ask if induction made from

induction *in that way and about the matter in hand* will work. One may ask, in other words, whether philosophic truth, which must be primarily induced in order to be learned, can be learned by these who do not make under the proper conditions of its exercise, the very induction which teaches. Variant expressions of the difficulty are as follows. Can Catholic philosophy, which is Catholic only in the order of discovery and a-Catholic in the order of truths known, be taught in the *order of discovery* where precisely it is Catholic, as if it were *there* a-Catholic? Let us grant that the ultimate principles of philosophy are all rational and natural. The difficulty is not there. The difficulty is here: Are those same principles, not in the order of truths known, but in the order of their discovery, quite wholly rational and natural? If they are not, the awkward situation persists: a-Catholic truth can be discovered as a-Catholic there, in the order of learning, where it is Catholic. This, it seems, is incomprehensible if a-Catholic truth is not learned in a wholly rational and natural way. For, if the way of learning a-Catholic truth is not wholly rational and natural, then pagans cannot learn it except in the way which is *not* wholly rational and natural, i.e., they must cease to be pagans. For that matter, neither can Catholics learn such truth in a wholly rational and natural way; but the reason why they cannot so learn is because they are Catholics.

Thus we come to the very core of the difference and opposition between Mr. Adler's and a Catholic philosophy of education. The question is precisely this: Are a-Catholic, philosophical truths learned in a wholly rational and natural way? One can well understand Mr. Adler saying *yes* to the question. And his *yes* would void my late dialectical perversity and leave flawless his own logic. The truth is, there is an element involved here which neither his philosophy nor mine (may I say, our philosophy?) can prove or disprove. That element is Catholic theology, and Catholic theology must contest Mr. Adler's supposed *yes* in an-

swer to the question, is a-Catholic truth learned in a wholly rational and natural way? Here is the dividing line between his and a Catholic philosophy of education—a line, no doubt, which he knows all about, though he does not let it appear

What is that dividing line? Before we jump over it, let us take a short run. One cannot admire too much the skillful diagnosis Mr. Adler and Mr. Hutchins have made of our educational ills: we need philosophy. This they have maintained, in this they speak plain truth. If we concur with them, we are immediately faced with another question: whose and what philosophy?<sup>11</sup> There seem to be almost as many philosophies as there are philosophers. It might first be observed that, though this is true, nevertheless the multiplication of philosophies no more vitiates the validity of a philosophy than does the prevalence of moral evil invalidate the moral good. However, as often with the good, so with the true, we are *still* faced by the question, What is this true philosophy?

It does not appear deniable, except by two sorts of persons, that the answer to the question, What is true philosophy? is the following. True philosophy is the *philosophia perennis*, of which we have such a magnificent example in the works, say, of Saint Thomas Aquinas. Two sorts of people may with reason deny this.

First, those who deny that there is a theology may also reasonably deny that theology has any place whatsoever in the constitution of philosophy. Since, moreover, theology

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<sup>11</sup> Mr. H. D. Gideonse (*The Higher Learning in a Democracy*, Farrar and Rhinehart, N. Y.) is quite right in asking Mr. Hutchins this question. Until it be answered, there does not appear to be any successful issue to their controversy. I have not the illusion that the answer I, under the inspiration of E. Gilson's *Christianisme et Philosophie*, Vrin, 1936, shall propose will be accepted by non-Catholics, and if Catholics do not accept it, one can only ask, what then is the answer? It must be noted that Mr. Gideonse's question put to Mr. Hutchins is not meant by him to demand a serious answer. He seems to imply that to ask the question, what or whose metaphysics, is to answer it; for in his mind there is no metaphysics. Nevertheless, the question is serious if there be a peremptory metaphysic.

presided over the formation of Saint Thomas' philosophy, his, so will the deniers of theology maintain, or any such philosophy is not the *philosophia perennis*. In short, men who deny the existence of God may consistently deny a legitimate place in education to a philosophy which draws its inspiration from theology. Further, if a philosophy, inspired by theology, orders and regulates the fields of human knowledge, a naturalist may well add, as he does, that, in general, the supernatural has no place in an educational program.

On the other hand, Luther and Calvin, who deny the competence of reason, may consistently maintain that a Christian has no need of philosophy. They may consistently maintain this, I say, because, for them, it is an impertinent task to attempt the education of a fallen reason. Better leave fallen reason alone and bend all our efforts to theology. Thus, a philosophy which purports to stand by reason alone cannot, according to the Reformers, be a *philosophia perennis*. The philosophy of Saint Thomas Aquinas and of many others, they would say, professes to stand by reason alone. It cannot be the *philosophia perennis*. Fallen reason is incompetent to create the science which orders and makes intelligible the fields of knowledge. Thus, a purely Protestant educational program should by right have place only for the study of theology.

So it is that naturalists and atheists or the strict followers of Luther and Calvin are the only ones who can consistently deny the validity of a Christian philosophy which draws to a point the fields of education. Naturalists can do this because theology, they think, not only vitiates philosophy, but, also, by making it Christian, vitiates education as well. Calvinists can do this because a philosophy that is purely natural is, they must think, impossible and so is an education which is not purely theological. Atheists may deny supernature and exalt nature; strict Protestants may deny nature and exalt supernature. The former may

deny theology, the latter, philosophy. But they are the only ones who can do these things.

A Catholic cannot A Catholic, who believes *both* in the competence of reason and in reason's restoration by grace, cannot deny *either* the possibility of a *philosophia perennis* and with it the need of profane education, *or* the necessity of revelation in the constitution of such a philosophy and with it the necessity of Christianity in education. A Catholic cannot through despair of reason flee to God, nor can he despair of God and flee to reason alone. He may not be content, as was the Renaissance, with things as they are, nor may he be discontented with the grace which can make things as they should be A Catholic school must have both at once, Christianity and philosophy; that is to say, a Christian philosophy A Catholic school must have a Christian philosophy if a Catholic must hold, as he does, both that human reason is competent in its own sphere—Calvin denies this, and yet, because fallen, human reason must be restored by grace—atheists deny this. A rather wretched implement of his own exquisite definition, Erasmus has adequately described the proper function of a Catholic education: the establishing of a nature created good, *instauratio bene conditae naturae* Catholic philosophy will stand or fall because it is or is not real philosophy Catholic philosophy will be real philosophy if grace has restored the reason by which it stands; else it will not be Christian, and thus likely fail to be philosophy

As is clear, there are two positions which a Catholic theory of education must maintain simultaneously: it must maintain that reason is competent *and* that grace is necessary to restore it To hold this is not to say, with Calvin, that grace suppresses nature Rather, it is to hold that grace re-establishes nature and that, thus re-established, reason really operates It does not at all follow if reason needs grace, that with grace reason is not reason. Indeed, if nature with grace were not *still* nature, there would be

no morality nor merit.<sup>12</sup> Just so, in the intellectual order, philosophy with revelation is *still* philosophy, Christian education is *still* education. Without revelation philosophy runs the risk of not being philosophy at all, and the education which philosophy orders runs a similar risk. Either Christian philosophy must be Christian or it is doubtful if it will be philosophy at all. Either philosophy must be philosophy or it will scarcely be Christian at all. We cannot debase reason, which was created good, nor exalt reason to the extent of refusing the remedy offered by God to heal reason's errors.<sup>13</sup> Whether our task be to will the good or

<sup>12</sup> *Summa Theologica*, Ia IIae, q 114, a 1 ad lum. Man merits inasmuch as it is by *his own will* that he does what he should.

<sup>13</sup> Vd *Summa Theologica*, Ia IIae, q 85, a 3 resp Vd *Conc Vaticanum*, Sess III, cap 4, de Fide et Ratione, in *Enchiridion Symbolorum*, Denzinger-Bannwart-Umberg, Herder, 1928, n 1789 "And faith and reason can not only never conflict with each other; each also aids and is aided by the other. The reason is: right reason demonstrates the foundations of faith, and, illumined by its light, cultivates the knowledge of divine things, whereas faith frees reason from its errors, safeguards and instructs it with many a notion. Whence, far from being an obstacle to humane arts and studies, the Church in many ways helps and furthers their cultivation. For She is neither unaware of nor despises the benefits to the life of man flowing therefrom, indeed She admits that, as they had their origin in God, the Lord of all knowledge, so, if they be rightly handled, do they, with the help of his grace, lead back to God. Nor, of course, does She forbid that such studies, each in its own sphere, use their own principles and their own method, acknowledging rather this just liberty, She makes it her especial care that they oppose not sacred doctrine and thus be burdened with error or that they transgress not their proper ends and thus seize upon and perturb the field of faith." I have taken some liberty with the last sentence.

"*Neque solum fides et ratio inter se dissidere nunquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstret et easque lumine illustrata rerum divinarum scientiam excolat, fides vero rationem ab erroribus liberet ac tueatur eamque multiplici cognitione instruat. Quapropter tantum ahest, ut Ecclesia humanarum artium et disciplinarum culturas obsistat, ut hanc multis modis invet atque promoveat. Non enim commoda ab us ad hominum vitam dimanantia aut ignorat aut despiciat, tetur immo, eas, quemadmodum a Deo scientiarum Domino projectae sunt, ita, si rite pertractentur, ad Deum ruante eius gratia perducere. Nec sane ipsa etat, ne huiusmodi disciplinae in suo quaeque ambitu proprias utantur principis et propria methodo, sed iustam hanc libertatem agnoscens, id sedulo cavet, ne divinae doctrinae repugnando errores in se suscipiant, aut fines proprios transgressae ea, quae sunt fidei, occupent et perturbent.*" Throughout this section of the text, the reader will recognize more than the inspiration of E. Gilson's *Christianisme et Philosophie*, Vin, 1936.

to know the truth, we know that we cannot in either case so attain the total good connatural to man that we be in no wise deficient<sup>14</sup> We cannot do this without God's help Yet with His help, it is *we* who observe the law and *we* who know. We must, in short, acknowledge the healing which faith brings to knowledge. "This then I say and testify in the Lord: that henceforward you walk not as also the Gentiles walk in the vanity of their mind, having their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their hearts" <sup>15</sup>

Only two objections can be raised to the educational purpose of restoring by faith and reason, a human nature created good Both of these objections will arise from a confusion of knowledge considered abstractly with knowledge as it exists in the human intellect Before stating those objections, it is well, therefore, to eliminate that confusion.

There are two problems of order we must consider The one is concerned with the virtuous ordering of reason by acquired and infused habits. The other is concerned with the speculative ordering of knowledge in terms of principles and conclusions arranged in an hierarchical subordination The first is the ordering of the knower; the second is an ordering of the objects known. Both objections confuse the two orders: objection one confuses the *knowing* of the knower with the objects known; objection two confuses the *objects* known with the knower's knowledge of them The answer to both objections proceeds upon a distinction which must be drawn between knowing and the objects known, and consequently upon a distinction between the relation of knowledges in the knower and the relation of hierarchically ordered objects of his knowledge <sup>16</sup>

<sup>14</sup> *S T*, Ia IIae, q 109, a 2 resp

<sup>15</sup> Eph IV, 17-18

<sup>16</sup> Mr Adler himself makes these distinctions; but he apparently does not admit the full force of their application

The first objection is the following: It is impossible for secular studies, through philosophy, itself illumined, to be illumined by faith. We have and can have, e.g., no Christian chemistry or Christian mathematics. The objection misses the point. It is not a question of baptizing a philosophy, of making a philosopher see his subject by faith. That is impossible. It is a question of creating a Christian outlook upon, of having a theological viewpoint of, philosophy. Teachers and taught must learn. The question is, how? Turned from God by original and, likely also, actual sin, no man can return to God without God. Now, if in their return, teachers and taught be offered, not only the grace which exceeds, but, also, the grace which restores nature, why should they refuse the help which heals their minds and makes them to see their work for what it is, a block in the temple of truth? With the grace that exceeds nature one may save one's soul; with the grace that heals nature, teacher and taught may make their subjects a real means to salvation *and* education by rescuing them from that isolation from the hierarchy of knowledge which condemns those subjects to partial unintelligibility. Thus rescued, any subject is not only as sanctified as is the teaching of it; it is far more intelligible. Surely we cannot allow that work is sanctified by a good intention *à la* Kant (and before Kant, Abelard), as if intentions alone were good and not also what is intended. Nor can we allow that doctrinal content is quite complete without its completion by philosophy and theology. If mathematics, say, be a good and proper field of knowledge, if further, the teaching of it can be a holy task, if lastly, neither mathematics nor the teaching of it can be sanctified and properly educative without the aid of grace and reason ordering both the subject and teacher to the ultimate end of all knowledge, it becomes impossible that a fully acceptable scientific outlook be *not* a Christian outlook. The whole objection against the illumination, by faith, of reason in the teaching or learning of philosophy and other profane branches misses the point.



No one asks that faith be substituted for science or literature. All that is asked is that teacher and learner and their subjects be properly organized, in the light of faith and reason, to ultimate ends. To think that they cannot be is to think as does a semi-rationalist; viz., we do not need grace to restore reason to its proper functioning upon properly ordered fields of knowledge.

The whole point in the last paragraph will be missed if it be thought that grace, affecting the reason which effects philosophy, which orders knowledge, must have the *immediate* purpose of eternal salvation. It is not a question immediately of saving a teacher's or student's soul. It is a question immediately of saving their education. The point is the supernatural, affecting the metaphysics which effects order, is necessary properly to order man's intellectual life here on earth, for this is what it means to be an educated man here and now, namely, to have a properly ordered intellectual life. Now, a properly ordered intellectual life is had when grace restores the reason which then proceeds to function *as* reason and as reason *should* function. To educate in order to save souls is indeed the ultimate purpose of a Catholic school; immediately, however, a Catholic school's business is to perfect man, under faith, in terms of his human nature upon this earth. *In statu viae* that sort of maturation of man is precisely what it means to be a man. It is he, the man, perfected by acquired and infused virtues, of whom education is to be predicated. A Catholic school does not carry the immediate burden of saving souls. It could not even if it tried. It has the immediate burden of instructing in relation to the intellectual virtues and in relation also to the moral virtues in so far as the directive principles of these last are in the intellect. In short, a Catholic school teaches the virtues of being a man. To be a man is to be one of a race descended from, and fallen with, Adam, redeemed by grace, and destined to the beatific vision; to be an educated man is to be awake and at home in this family which is always menaced here by sin, but

always saved in hope *This* is the function of Catholic education, to make a man intellectually alive to fallen and redeemed nature

If, now, we do need grace to restore reason, will not this make our curricula theological? This is the second objection. It must be denied. It must be denied that Christian learning is not true learning. Grace does not suppress, it restores nature. To think the opposite is to think in the purest vein of Calvinism. Good theology has nothing to fear from natural truth. In fact, good theology exhorts us to the pursuit of natural truth. And even if this pursuit can have no ultimately successful issue without revelation, nevertheless, educators even with the Faith are not dispensed from pursuing truth. With Faith alone one simply does not know, without work, the answers to many pressing questions. Nor does study with Faith make those answers, when they are found, any less objective, any less scientific or peremptory. Who will deny that there is geometry in a facade of a cathedral? Who will deny the validity of economic theories based upon justice? Were Pasteur, Pascal, Wassmann less scientific for being Christian? The assertion that Christian learning is not real learning is *semi-fideistic*. Sigrid Undset *is* a great writer, Saint Thomas Aquinas *is* a great philosopher, Saint Teresa *is* a great business woman. They are great because Christian. Heresiarchs are not great in doctrine—for it lacks, at least, proper ordering—nor great in their lives—because they are not Christians.

"We must, unless we think ourselves better informed about the functions of a Christian man than was Saint Augustine, have a deep love of the intellect, *intellectum valde ama*."<sup>17</sup> This means hard, painstaking investigation of our field of knowledge, an investigation which cannot stop short of the supreme effort to understand the reasons why there is anything to investigate. Possessed of these

<sup>17</sup> Vd E Gilson, *Christianisme et Philosophie*, Vrin, 1936, p 145, sqq

reasons, we can order our branch and ourselves in relation to the whole intellectual and social order of things. Thus ordered, our knowledge is unified and as intelligible as may be. Mr. Hutchins and Mr. Adler are right. They do not, however, go far enough for a Catholic theory of education. Philosophy can unify jumbled curricula, and restrain the pullulation of courses without content. But philosophy is not constituted without supernatural aid. The fallen reason of man needs the aid of faith in its task of being reasonable.

In this union of faith with reason we have the paradox of Christian education: education must be Christian, if it is to be education; education must be education, if it is to be Christian. Precisely because it is paradoxical, contradictory charges are made against such a notion of education. Is Christian education the training of a rational animal to be reasonable? Then why, it is asked, subject reason to faith? Is Christian education to develop the faith of a citizen *civitatis Dei*? Then why bother about the curricula of the *civitas mundi*? You Catholics cannot have it both ways: call your education Christian, if you must, but do not call it education; or, call it education, but do not call it Christian. It cannot be, so runs the charge, that reason aided by faith is still reason; nor can reason without faith fail to be reason. Now, contradictory charges cannot both be true, and if both charges are false, they cannot be contradictory. There is a possibility of some union of extremes. Such a union is a fact, as I shall indicate. Meanwhile, both these denials are false. Reason with faith is *still* reason. Reason without faith *fails*, in fact and at the level of cardinal truths, to be reasonable. The truth is, a rational animal does not grow to a full rational stature without divine nurture. Pelagius thought he did. So also thought the Renaissance. Respite the confidence of the Pelagian Renaissance, fallen reason is not normal reason. Gay at the time of the Renaissance, sceptics are sad today.<sup>18</sup>

<sup>18</sup> E. Gilson, *The Unity of Philosophical Experience*, Scribners, 1947, p. 220, asks "What was Hume, after all, but a sad Montaigne?"

To be alive today is no longer bliss. Three hundred years of joyous wantoning with fallen nature have but repeated, to date, the experience of the Prodigal Son. We see it all now. Having confused, once on a time, fallen with normal reason, seeing at long last the resultant confusion for what it is, viz, the result of sin, we are at the end of the Renaissance: either we return with the Prodigal or we face despair.

But a true Renaissance is still possible, if we eliminate the confusion. Reason needs the help of God. Nor may we despair, with Luther, of reason, or, with naturalism, of God. We may not despair as long as we be given the concrete example in which the extremes, God and man, meet and are resolved, the Man-God, Christ. In Him are united the two factors which make a salvific education possible: human nature and divine. For, each Christian is now a participation in the Incarnation, each Christian is a humanity divinized by grace; Christian reason is strong in the truth of God. To refuse God's strength is the suicide of reason, to refuse reason is to deny the strength of God.

We are now in a position to contrast Mr. Adler's and a Catholic theory of education so far forth as education involves philosophy.<sup>19</sup> Mr. Adler has subscribed to the notion of Christian philosophy. "The notion of Christian philosophy, to which I here subscribe, has two points in it: first, that the light of faith was, in fact, historically indispensable for the discovery of certain truths which, as such, belong to the domain of natural reason, and hence are strictly philosophical, not theological; second, that the light of faith is not similarly indispensable for the communication of these same truths, once they have been discovered; or, in other words, that whereas ancient pagans could not have discovered them, modern pagans can learn them from the teaching of Christian philosophers. If all (pagan) truth belongs to Christianity, as the spoils of the Egyptians

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<sup>19</sup> The points of agreement between the two theories have been indicated on pp. 2, 3.

belong to the Jews, so all (Christian) truth belongs to men in general, in so far as these truths are strictly evident or demonstrable in the light of natural reason"<sup>20</sup> The immediate reaction of Catholics to these weighted words might be as follows: What could be a fairer, a more accurate description of Christian philosophy than this? Indeed, Mr. Adler himself, I fancy, has been wondering all along what I can well be at in demanding that faith be as indispensable as reason is insufficient for the constitution of a Christian philosophy. Does he not himself admit this? Has he not himself said it? Not exactly. Mr. Adler says that faith *was* indispensable, etc. but *is* not similarly indispensable. Catholics must say that faith *was* indispensable and is similarly indispensable, etc. *now*. Mr. Adler accepts Revelation as an historical fact. Catholics accept Revelation not only as an historical fact, in Mr. Adler's sense, but, also, as a moral necessity within the philosophical order of learning. However necessary faith may be historically, Mr. Adler contends, nevertheless, pagans can know without believing. Pagans cannot, without the qualifications to be indicated, know as believers know. This, Catholics must maintain. Both Mr. Adler and Catholics are defending the rights of reason, let there be no mistake about that; only, Catholics are defending the rights of believing reason; Mr. Adler, the rights of unbelieving reason. Doubtless, Mr. Adler is allowing the rights of believing reason, but Catholics do not allow unqualified rights of unbelieving reason. True it is that pagan truth belongs to Christianity, but Christian truth which is evident and demonstrable does not belong, so Catholics must maintain, *de jure naturae lapsae* to men in general. The despoiling of the Egyptians is a one-way, non-reversible transaction; the Egyptians cannot trade off their truth for Christian truth, they cannot in exchange for their own get Christian truth back again, not unless they become Christians. The

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<sup>20</sup> Mortimer J. Adler, *Solution of the Problem of Species*, reprinted from *The Thomist*, vol. III, no. 2, April, 1941, p. 364, fn. 115.

light of faith and revelation is as indispensable and as similarly indispensable *now*, in the learning of evident and demonstrable truth, as it was *then*. The reason is: the need for Faith and Revelation is the same now as it was then, and it is the same for all men. That need arises from a common fallen nature. It would be strange indeed if pagans, who are by hypothesis unhealed, were to enjoy with full right the philosophical truth which Christians can enjoy because, by hypothesis, their fallen nature has been healed. In the healing of reason, which is an indispensable condition for being reasonable, to be indispensable for Christians and not for pagans? Is pure intellectualism, which fails, to succeed where only faith-illuminated intellectualism succeeds, viz., in the knowledge of the existence of God, of the immortality of the soul, and the destiny of man?

Let it be recalled once more that the need of reason, pagan or Christian, for faith is not a point which philosophy can settle. Only theology can settle it. Nor would it be fair to appeal to the norm of theology, unless Mr. Adler had invited and, I am sure, welcomes such a criterion. The situation, then, is as follows: Mr. Adler is telling Catholics what the Catholic philosophy of education is. In his treatment and description of the Catholic philosophy of education he is right in all points but one: the Catholic philosophy of education is not what he says it is. Catholic theology asserts the need of believing what natural reason can prove. Mr. Adler denies this need of believing what natural reason can prove: "Modern pagans can learn from the teaching of Christian philosophers . . . all (Christian) truth belongs to man in general, in so far as these truths are strictly evident or demonstrable in the light of natural reason."<sup>21</sup> This is not so: according to Catholic theology Christian truth does not belong to man in general, not even the Christian truth which is strictly evident and demonstrable. The issue is not whether Mr. Adler be right or wrong in maintaining

that demonstrable and evident truth belongs to man in general. Rather, the issue is whether he be right or wrong in saying that his is the Catholic version of the matter. In other words, does his description of Christian philosophy, a philosophy which belongs to men in general without faith (i.e., pagans), fit the Christian description of Christian philosophy, a philosophy which belongs to men with faith? His description does not fit. Evidently he is not playing fast and loose with the notion of Christian philosophy. Evidently his point that Catholic schools are not always true to the ideals of the order of learning is well taken. Evidently there is a common element in his own order of learning and ours, or there should be. The serious error rather lies here: in his conception of what *Catholics* think about the role of revelation in the life of man. This is not a charge that he is wrong in maintaining that demonstrable Christian truth is open to men in general. (I believe he is wrong there, but that is not the point.) It is a charge that he is wrong in holding that *Catholics* think that.

They do not. Is it necessary, asks Saint Thomas, to believe those things which can be proved by natural reason? Yes, "it is necessary for man to accept by faith not only things which are above reason, but also those which can be known by reason: and this for three motives. First, in order that man may arrive more quickly at the knowledge of divine truth. Because the science to whose province it belongs to prove the existence of God, is the last of all to offer itself to human research, since it presupposes many other sciences: so that it would not be until late in life that man would arrive at the knowledge of God. The second reason is, in order that the knowledge of God may be more general. For many are unable to make progress in the study of science, either through dullness of mind, or through having a number of occupations and temporal needs, or even through laziness in learning, all of whom would be altogether deprived of the knowledge of God, unless divine things were brought to their knowledge under the guise of

Faith. The third reason is for the sake of certitude. For human reason is very deficient in things concerning God. A sign of this is that philosophers in their researches, by natural investigation, into human affairs, have fallen into many errors, and have disagreed among themselves. And consequently, in order that men might have knowledge of God, free of doubt and uncertainty, it was necessary for divine matters to be delivered to them by way of faith, being told to them, as it were, by God Himself Who cannot lie." Saint Thomas then answers his three objections. The first runs: it is superfluous to believe what one can know. Answer: "the researches of natural reason do not suffice mankind for the knowledge of divine matters, even of those that can be proved by reason: and so it is not superfluous if these others be believed." The second objection is that "those things must be believed, which are the object of faith. Now science and faith are not about the same object . . ." Answer: "Science and faith cannot be in the same subject and about the same object: but what is an object of science for one, can be an object of faith for another . . ." The third objection stated that "All things knowable scientifically would seem to come under one head: so that if some of them are proposed to man as objects of faith, in like manner the others should also be believed. But this is not true. Therefore, it is not necessary to believe these things which can be proved by natural reason." Answer: "Although all things that can be known by science are of one common scientific aspect, they do not all alike lead man to beatitude: hence they are not all equally proposed to our belief."<sup>22</sup>

Let us now review the situation. There are two orders of knowledge: the order of truths known, the order of knowing them. The order of truths known is the order of specification, the order of knowing them is the order of exercise. Saint Thomas maintains that Revelation is *not*

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<sup>22</sup> *Summa Theologica*, 2 2 q. 2. a. 4. Dominican Translation



necessary in order to specify demonstrable, philosophical truth; and he also maintains that Revelation is necessary to constitute the exercise of knowing demonstrable, philosophical truth. Is, or is not, Revelation necessary to the exercise of philosophical knowledge? If Mr Adler says, yes, Revelation is necessary to the exercise of philosophical knowledge, it would seem that he must revise his version of Christian philosophy, i.e., he may not say that demonstrable philosophical truth is open to unbelieving men in general. I mean, he may not say that *Christians* say that. If, on the other hand, Mr. Adler says, no, Revelation is not necessary to the exercise of philosophical knowledge, he may not say that he subscribes to a Christian version of Christian philosophy. The rationality of philosophical truth is one thing; the rationality of philosophers is quite another. The rationality of philosophical truth is not specified by Revelation; the rationality of philosophers is dependent upon Revelation. If, indeed, the rationality of philosophers did not depend for its exercise, i.e., for its being rational, upon Revelation, Mr. Adler's *Order of Learning* would be unquestionably true. If, however, the rationality of philosophers does depend for its exercise upon Revelation, then the *Order of Learning* is not a Christian version of the same order. The Christian version is this: only believers can do what Mr Adler asserts unbelievers can do. In short, either Mr Adler's version of the order of learning is not Christian, or, if it is Christian, he is not subscribing to it.

To conclude, it does not seem true to say that "if we wish to avoid violating the basic Thomistic distinction between philosophy and theology, between the spheres of reason and faith, we must, in speaking of the philosophy of education, restrict ourselves to purely natural education, natural both as to ends and to means" <sup>23</sup> Quite the contrary. If we wish to avoid violating Saint Thomas' distinction, we must *not* restrict ourselves to purely natural ends and means in

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<sup>23</sup> *The Order of Learning*, p 4.

speaking of the philosophy of education Saint Thomas asks whether it be necessary to have another doctrine beyond philosophy. He answers, yes; yes, i.e., one must have more than philosophy, not merely in the order of salvation—rather evidently one must, if there be a supernatural order, but one must have that other doctrine coming from revelation even in the order of these truths about God which can be investigated by natural reason. In the order of these *natural* truths, he says, it was necessary that man be instructed by Divine Revelation. His reason is that without such revelation few men, and they very slowly and with the admixture of many errors, would come to the knowledge of such truths. Few men, slowly and with the admixture of many errors can know natural truths about God without revelation; thus is marked by Saint Thomas and after him by the Council of Vatican <sup>24</sup> the limit of human capacity to know metaphysics, *Ad es etiam quae de Deo ratione humana investigari possunt, necessarium fuit hominibus* <sup>25</sup> *instrui revelatione divina*. This Saint Thomas says in the first article of the first question of the first part of the *Summa Theologica*.

<sup>24</sup> *Enchiridion Symbolorum*, etc n 1786

<sup>25</sup> I.e., man in general. Mr Adler's philosophy is not in question, extraordinary as his philosophical gifts and attainments may be—and they are truly remarkable, he cannot but be one of the few who at long last will come to philosophical truth without revelation.

## LOWER DIVISION, UPPER DIVISION, GRADUATE SCHOOL—THE BASES FOR DISTINCT PROCEDURES

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### I

Once upon a time the word "college" was a convenient instrument of academic discussion in this country. It was the universally accepted label of an institution clearly defined. It covered without effort the brief, well-ordered territory which lay between the secondary school and the university. It got along without adjective or footnote or explanatory aside. It could do its part in any dialectical emergency solely out of its own resources. Like the institution which it designated it was self-sufficient.

Today the word "college" is still compelled by custom to cover the same territorial dimensions, but it is no longer self-sufficient. And in some educational contexts it is not sufficient at all. If academic discussion in our time could be limited to the most abstracted contemplation of the labyrinth which now obstructs that territory, the term might still be manageable as a generic label. But not even academic discussion can soar endlessly at so lofty an altitude. Sooner or later it must descend from the universals and be specific. And as all of us can become painfully aware, we seldom wax specific about what we chose to call the college without ignoring in our precision many establishments whose claims to the title are as solid as are those of the institution which at the moment we are considering. The word, in short, is full of mischief—with or without benefit of adjectives.

In the present paper, however, this difficulty does not haunt us. The very sequence—lower division, upper division, graduate school—forestalls any suspicion of discourtesy. It inescapably suggests an ascending order of excel-

lence It connotes a system whose product is meant to stand out from the crowd, even from the collegiate crowd It presupposes a college which is not the great common denominator of all possible types of colleges It bisects its own type into a lower and upper division It associates it somehow with the graduate school These notes to its identity may not be all-revealing in a first encounter, but they do rule out in advance of all discussion several kinds of very useful colleges This paper, in other words, is expected to be somewhat exclusive in its assumptions And any value it may have must lie in its exclusiveness, in the opportunity afforded to suggest that the labels of the sequence are practical and not decorative appellations, that some kinds of colleges should adopt the first two labels of it, that a certain kind of university should adopt all three, and that other colleges and universities should leave it and them alone.

We pass by many facts and controversies which arise from these facts in approaching such a theme We arbitrarily regard as settled many questions which still stir up debate. We assume and pronounce and arrogate with the freedom reserved for an issue so dormant that not even the *Education Index* includes it among its hospitable listings We forget that the American high school has never been chiefly college preparatory in its purpose, that the American college has other concerns besides the prospective graduate-school student, that universities must do many things besides train in and for research. We ignore the quarrel as to whether the first two years of college should be joined to the last two years of high school, as to whether the college should be scrapped and good students from so-called good high schools be plunged immediately into graduate work, as to whether universities should drop teachers' colleges and business schools and barberology, as to whether tap-dancing is a liberalizing subject We go isolationist for a moment and refuse to consider the impact of the world revolution on all that we now try to discuss We shut our

eyes to these and many other things and flatter ourselves with the prospect that after the current unpleasantness is over the four-year college will still be with us, flanked by today's secondary school on the one hand and today's postgraduate schools on the other and confronted at the same time by today's labyrinthic variants of its original collegiate self.

There is one series of questions, however, which we cannot pass by unanswered, for this paper derives its substance from the answers. These questions run somewhat as follows: Are the items of the sequence—lower division, upper division, graduate school—an accidental association? Are they separate, self-sufficient entities despite their association in the sequence? Does the lower division in such a sequence exist for itself alone or are its procedures influenced by the prospect of the upper division beyond? And does the college which has a right to this bisection exist for itself alone, or are its procedures influenced by the prospect of the graduate school beyond? It is the basic assumption of this paper that the sequence is to be taken at face value, that the procedures of the one member do depend on the procedures of the other, that the lower division which deserves the title exists for the sake of the upper division of a four-year undergraduate college and that the four-year college which can profit from such differentiation acts as if all of its graduates were to embark on postgraduate studies. And these doctrines include the corollary that the graduate school cannot keep to its own proper business until the upper division does likewise and that the upper division is similarly dependent on what the lower division does or does not do.

This postulate of interdependence is so at variance with much academic practice and even with much academic theory that its bases must be examined. It is a postulate which implies several others.

## II

It implies in the first place that an institution of higher

learning studies intelligently what it ought to do in view of its environment and resources and that its administration carries out honestly the aims thus intelligently discovered. The fact that some American colleges do neither, that they appropriate the terms "lower division," "upper division," "graduate school" solely because another institution uses them is of no pertinence here except to suggest how exclusive this discussion may become.

Another implication of our postulate—almost as primary and equally axiomatic—is the presumption of intellectual growth in preparation for intellectual leadership. If the lower division exists for the sake of the upper division and if the upper division exists for the sake of the student who can go still higher, the college which employs this nomenclature honestly assumes that its students grow intellectually. It assumes that after the first two years on its campus the student is so different a person from what he was when he entered as a Freshman—so much richer in background, so advanced in academic skills, so matured in intellectual power—that he needs a different treatment in the two years which are to follow. It also assumes that on graduation day still another set of procedures will be necessary to meet the latest demands of his maturity.

Now these assumptions rule out immediately Dean McConn's widely needed "super-kindergarten," in which the boys and girls are to be kept busy as good little boys and girls by a happy round of activities only mildly cerebral in content until the conventional four years are finished. They also banish the Harvard of forty years ago—an institution fled long since from Cambridge but still flourishing in unconscious tribute to the Editor of the Five-foot Shelf in those citadels of egalitarianism where the Freshman is equal to the Senior and the Senior is equal to the Freshman and where one hundred and twenty semester hours are equal to a college education.

Still another implication of this postulate is that the lower division and the junior college are not identities

Both have much in common. Both aim to carry on from where the secondary school leaves off. Both are dedicated to a two-year program of studies and resemble one another in many details. Each marks the end of higher studies for some students. From each proceed other students to the junior and senior years of college. But with all their resemblances and seeming resemblances they differ from one another in that one is characteristically a terminal institution while the other characteristically is not. The student who proceeds from the genuine junior college—the two-year terminal institution—to the junior and senior years is an exceptional junior-college alumnus. The student of the lower division who does not proceed to the upper division is the exceptional ex-Sophomore. Because of this basic distinction their admissions policies are bound to be different. And if they differ on the question of whom to admit and, therefore, on the question of whom to teach, they inevitably differ on the questions of what to teach and how to teach it. A Junior College Admissions Committee has to answer only one question on the score of academic fitness: "Has the applicant the preparation and qualities needed to follow and finish with profit our two-year curriculum?" The Committee will be delighted if he has more than the stated minimum qualifications, but if it demands more of him, if it thinks habitually in terms of the junior and senior years of another institution, it is not a genuine junior college, it has renounced its terminal character. It is an off-campus, and possibly off-color, lower division of another institution, its title to the contrary notwithstanding. The Admissions Committee of a four-year college which boast an upper division cannot, on the other hand, accept as a Freshman an applicant who does not promise to grow intellectually for four years at the pace which the institution regards as normal. For its first two years are preparatory and not terminal in character, if "lower" and "upper" have any meaning in conjunction, and its last two years presuppose a first two years during

which students are treated from the beginning as potential Juniors and Seniors

The lower division cannot be terminal, if it has come honestly by its name, if it is the really lower half of a well-planned four-year whole. The upper division, on the other hand, is overwhelmingly terminal. For most college Seniors it marks the end of formal schooling. And yet it is another assumption of this paper, as was hinted near its beginning, that the upper division must never regard itself as terminal, if it is to be effective; that it must act at all times as if all its graduates were to enter a postgraduate school, though it be convinced from unvarying experience that most of them will not.

There seems to be no alternative to the paradox of this assumption for the college which is trying to give leaders to the world beyond the campus. Not so very long ago that world seemed an easy world from the standpoint of collegiate preparation. Four years of the student's brief youth were somehow thought necessary for the job, but why they were necessary nobody seemed to know, nor how they were spent very few seemed to care, once the shock of college entrance was survived. From the beginning of the junior year, at the latest, the student could loaf intellectually, and if he conformed to the minimum demands of a faculty who assumed that undergraduate scholarship was a myth, if he kept to the gentle lockstep of labs and lectures and quizzes, he was graduated in due season into a world which was not unpleasantly exacting either in the professions or in business or in politics or in the routine duties of citizenship. Usually he was not a leader but a complacent conformer who fell into the symbols and illusions of leadership because of the social eminence of almost any A B in a society which had not been driven by adversity to become discriminating, in a society where dividends and the college graduate were alike secure. And if he chose to add to his consequence by the trademark of a Ph D., the graduate school would sink to the emergency by giving him



the prerequisites which as a bachelor he was almost certain to lack

That world of a very sheltered yesterday was a cruelly changed world long before Pearl Harbor. The growth of knowledge and the chaos of society had conspired to make it hard. The professions which were once so hospitable to any college graduate began to scrutinize his credentials with an increasingly wary eye. The graduate schools became surfeited of bachelors who had retired intellectually as Sophomores. And meanwhile it was becoming evident that leadership in the business and politics of the campus—which so absorbed the Juniors and Seniors—was not an all-sufficient preparation for leadership in business and politics afterwards. If the upperclassman was to be prepared for a responsible role in the breath-taking society of his time, the last two years of college were more necessary to him than ever before but they must cease being a biennium rest-camp for Sophomores who had made the grade. They must no longer be regarded as terminal except in a conventional, commencement-day sense. The upperclassman must get to work, and get to work with a purpose.

With what purpose, however, was the problem. For the word "leadership" was not very helpful when the question of procedure arose. And such phrases as "mental exercise" and "intellectual power" were not the sort of shibboleths to disturb the lazy pragmatism of the typical undergraduate. Some of the colleges looked to the *status quo* for a solution. They hoped to find in the methods and materials at hand the instruments of effective reform. Sometimes they referred to their efforts as "raising standards," a euphemism for getting tough. Again they would be more downright, saying that they were "putting the fear of God into the Juniors"—the deity in the context being the professors. Behind their hazy language lay the assumption that if a Freshman could be turned into a Junior by being driven through a standardized curriculum, a Junior could be turned into an intellectually-enterprising,

socially-responsible person, if only he were driven harder and faster. More forced feeding on the same academic fare—bigger reading lists, longer lectures, severer grading—was what he needed. It was a question of dosages big and frequent. Somewhere in the process he would put away the things of a child and would be ready to meet the emergencies of an age of revolution whether in university or politics or business. The advocates of this evangel had their way for a while in many colleges. And they could point to tangible results in the initial stages of their reform. Upperclassmen would begin to flunk out in a most impressive manner statistically. Others would become acutely uncomfortable, fearful of the professors, if not of God. The greasy grinds would grow still more greasy in their pursuit of higher grades; the artful dodgers still more artful in the invention of protecting techniques. More effort was demanded of both staff and student in the full fury of the attempt. In the end the reformers were themselves invariably overtaken by the weariness which they had meant for others and were ready to admit that the methods and materials appropriate to underclassmen, regardless of how heightened and quickened, were not the way of intellectual salvation for the student who had outgrown them. So much at least was gained eventually from their experiment in imposed strenuousness.

Turning to the postgraduate world for suggestions which were denied to them elsewhere, reformers hoped to find in prerequisites to the professions the answer to their prayers. They were confronted at the outset of their explorations by a difficulty which proved to be basic. On the one hand there were more professions than there had ever been before, requiring more prerequisites for entrance than professions had ever required before. On the other hand there was the upperclassman, never infallibly foredestined for one profession more than another and in most cases almost certainly foredestined for a career in business and politics. How were the multiplicity of the one and the un-

predictableness of the other to be reconciled? The college could not provide all the immediate *ad hoc* prerequisites of every postgraduate career. Even if it could afford to be so lavish of its exchequer and its homogeneity, it has not the gift of prophecy. What the college in its preoccupation with Juniors and the postgraduate schools in their preoccupation with prerequisites and the worlds of business and politics in their laments about the inadequacies of college graduates were groping toward can be put in the form of a question, now that an answer has been found, although none of them foresaw for a long time either the question or the answer. The question would run somewhat as follows: Is there not something which is common to all these prerequisites—whether of the graduate school or of the professions or of business or of politics—something for which all of them are clamoring in the multiplicity of their demands and complaints, something which would give dignity and high purpose to the last two years of college and raise the average of readiness for a responsible career? To this question each of the interested parties at length began to answer in the affirmative. There is one prerequisite which a college organized for the purpose from entrance day to graduation, organized into a lower and upper division, can give to all its alumni who persevere to graduation and that is the experience of steady intellectual growth, the experience of increasing intellectual drive and of growing critical acumen which comes from the undergraduate mastery under the guidance of some one of the traditional fields of undergraduate instruction, the experience of intellectual depth without which the bachelor is not mentally prepared to enter graduate work in the arts and sciences nor to take up postgraduate studies in the professions nor to do his duty as a responsible citizen in a complicated and sore-beset democracy. In some cases the work of the upper division will include many of the immediate prerequisites of the career ultimately selected, in other cases and in more cases it will not. But whether a

student majors in Greek in the last two years of college and then decides to become a physician or whether he emphasizes pre-medical studies as an undergraduate and then decides to immolate himself in Greek or whether, having majored in the one or the other, he enters father's office, he is far better prepared for the emergency of his decision than if he comes to the task fortified only by its *ad hoc* prerequisites. For these prerequisites he can acquire in a minimum period of intense application, but the mental development needed to do responsible work in any career, to be a leader rather than a drag, calls for the steady, long-time, graduated program of a well-organized college course. And so the upper division becomes effective and feasible in the present state of the world, only if the college which wants an upper division treats all of its upperclassmen as potential graduate-school students.

We are led at length by our assumptions—as the Senior is sometimes led by them—to the third and highest member of the sequence, the graduate school. And immediately we are in calmer waters in so far as theory is concerned. Educators can raise fundamental issues in their debates about the function of the college and about what a university should and should not include, but they cannot clash in the last analysis about the role of that part of the university which is the graduate school. For the graduate school is marked off from the other units of the university and from other levels of instruction by the fact that research dominates its procedures. It is not a research institute, as are the Institute of Advanced Studies at Princeton or The Brookings Institution of Washington. It is not devoted primarily to the production of research but to training in research. Its aim—as some of its most bookishly productive professors sometimes forget—is instructional. It happens to be a law of nature, however, that the professors cannot instruct at the graduate-school level unless they are engaged constantly in research of their own, nor can the students be instructed at this level unless their own efforts

issue in research. Such is the clear-cut theory of the graduate school.

In practice there have been compromises. It does not need to be urged that if the American college is today a not always satisfactory seminary for the future graduate-school student, it was not always sufficient for the purpose when the American graduate school was young. In fact, it was almost never sufficient, as the professors of some sixty years ago found out after a brief and disillusioning honeymoon with the college alumnus of those times. Unless a self-educated or privately-educated eccentric the typical bachelor of that day could not read French, he could not read German, he was woefully short of all the skills and basic information which graduate work must presuppose. In the best of instances a polite allusiveness clung to him out of his years of forced exposure to the Greek and Latin classics, a sense of style was strong in him from the cadences of the King James Version, his mind was an instrument well-sharpened by exercises in formal logic, his memory retained impressive, uncritical fragments of the traditional deposit of knowledge. But as to how knowledge grew, whether in fact it did grow, how deep and wide its reaches, how tentative its methods, how limited its possibilities, how often treacherous its conclusions—of these things he knew nothing from the college of that day. To him knowledge was a well-guarded tradition of which he had gotten as much as he conveniently could amid the distractions of college life. Reaching his majority at a time when the spirit of high adventure was still with us, he was an unabashed pioneer who decided to try out the professors of the higher learning rather than the Indians on the western plain.

He subdued the professors in short order. There were too many of him for any other outcome. He made them reduce the stature of the seminar. He forced them to give him the prerequisites which the college had failed to provide. He won from them the A.M. degree as a certificate

of this more immediate preparation. He succeeded at times in making over the seminar into a teacher-training institute and the Ph D degree into a teacher-training degree. He did many other things to degrade and blur the graduate-school program of nearly seventy years ago. But he did not succeed in ruining it partly because the idea of research could be divorced from its procedures, partly because too many of his kind discovered its dignity and pleasures, partly because the graduate schools themselves worked steadily toward their own emancipation. Indeed, the story of the Association of American Universities could be written largely in terms of its flight from the traditional undergraduate program, as could the story of those American colleges which have earned the right to bisect themselves into a lower and upper division. It is a flight still in progress.

In escaping from the traditional bachelor of arts, the graduate school is not trying to escape from the realities of the world in which it lives. It would like to induct the student whom it admits immediately into his proper seminar and to send him forth after a maximum of about two years' residence, adorned with the doctor's degree. In practice, however, it selects its entrants from the alumni and alumnae of the colleges. And even the most distinguished product of an outstanding upper division will rarely be ready for his seminar on entrance to the graduate school. He will need certain informational courses which the seminar must take for granted. He may need certain specific background information because of other specific background cultivated as an undergraduate. He will be almost sure to need a proseminar introducing him to the ways of the world of research. He may have an easy fluency in French or German, he will not ordinarily be at home in both. He may lack certain other skills required for seminar work. Some of these deficiencies the graduate school is itself ready to provide, others it will secure for him from the college of its own university. But it is glad to provide

them in one way or another for any graduate student who has the necessary aptitude and who has come from the upper division which deserves the name, for he has been growing steadily in power throughout the four years of college, he has the habit of self-education, he has learned already as an undergraduate how to dig deeply beneath the surface, and how to relate the lessons of one academic experience to his growing deposit of others. In providing these aids to a student who has thus been trained, it is prepared to expect that with the perennial uncertainty of most undergraduates as to the career which they will ultimately follow and with the perennial growth of knowledge in all fields, its curriculum for the Ph D will usually demand a minimum of from three to four years' residence.

### III

The foregoing paragraphs—partly theoretical, faintly historical, and largely arbitrary—point, on the basis of their own assumptions, to certain procedures which it is beyond the opportunity of this paper to discuss. It is perhaps enough to recall, by way of conclusion, that if a college has a legitimate use for the terms "lower division" and "upper division" and if a university has a legitimate use for the term "graduate school," the procedures to be followed have nothing to do with the question of what is to be taught. The main issues rather are who is to be taught, who is to do the teaching, and how are the taught and the teachers to be treated by the administration in the process. For theology reaches all the way from the catechism class to the oral examination for the S. T. D. and mathematics stretches from the kindergarten to the latest-born theory of Einstein and philosophy can be taught, and is taught, in all three members of the sequence. The normal student in the lower division, as all of us know, needs much mental feeding and close supervision. What some of us forget is that when he arrives at the upper division, he needs less lecturing and quizzing and more reading lists.

less spoon-feeding and more self-education, less excursioning and more concentration. And unfortunately some of us forget that when he arrives at the graduate school, he needs still less of the first and still more of the second. But these problems are resolved in their details if the administration maintains an alert committee on admissions for its college and for its graduate school and an effective mechanism for eliminating quickly the inevitable mistakes of these committees, if it has an intelligent policy of selecting professors and an intelligent policy as to teaching loads and other instructional obligations, if it keeps in mind that a teacher devoted wholly to the lower division can carry a greater load than can his colleague in the upper division who cannot guide to depth and breadth unless he has plenty of time to keep up with productive scholarship in his field, if it remembers that the graduate-school instructor has even less time for formal class appointments, since he must not only keep up to date but must also meet the voracious demands of a seminar and produce research work of his own, if he is to induct others efficiently into its mysteries. All of which is another way of saying that these terms are not decorative but practical, of use to some institutions and of no use to others.

#### IV

Does all this assuming and arrogating have any pertinence now in a world turned upside down? Is it a nostalgic valedictory to what will never be again, a premature obituary of a movement which began bravely in the nineties and is now dying away? It is the last assumption of this paper that such is not the case, that after the present struggle is over boys and girls will still be born with a talent which will need the graduated educational structure of this sequence between adolescence and maturity, and that in discussing such a theme today we but reflect the national policy which looks beyond the war to a better-ordered society in education as in other things.



## FACULTY RANKS, TENURE, AND ACADEMIC FREEDOM

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Very few people of quality prepare themselves for a career in tatooing, and, therefore, very few people of quality are available in that field. The only reason is this: service conditions are not very attractive, nor is the tatooer very secure. A college is what its faculty is. That is a bromide. It is not so obvious in administrative practice that the quality of college faculties is closely related to the level of faculty service conditions. Lay members of our faculties, constituting as they do so large and so significant a contribution to the quality of our colleges and to Catholic scholarship, very naturally, in common with their colleagues throughout the country, look upon one area of service conditions as very important. That area embraces rank, tenure, salary, and academic freedom. Excluding Religious and priests, whose motives transcend honor and economics, in any profession the quality of people engaged in it is in direct proportion to the attractiveness of service conditions. We Catholic-college educators, responsible as we are in large measure for the intellectual and scholarly activities of the Church, must be deeply concerned about service conditions which attract and develop promising Catholic scholars.

To clear the ground, I do not intend to discuss the salary problem, though salary range in American college life is everywhere associated with faculty ranks. Secondly, I do not expect to make recommendations or even to say what I think is right or wrong, though I may by a slip of a typewriter reveal what I think. Rather it is my plan to pull together a picture of rank and tenure policies in American colleges and here and there compare policies of Catholic colleges with other groups. Academic freedom properly

understood is no problem at all to the intelligent Catholic in the intelligently administered Catholic college

#### PROCEDURE USED

In college administration, current practice in the better institutions determines what is good, dangerous, or definitely bad in policy and practice. Surveying the literature in the field of rank and tenure you will find many brief reports, but so far as I know there has never been a comprehensive investigation of actual practices. My report to you will, therefore, cover the most recent action of the only groups that have had a hand in determining policy in this area, and it will include rather comprehensive data on actual practice assembled for this report.

Information relative to rank, tenure, and contractual relations with faculty members was asked of 358 American colleges and universities. Of these 358, returns came from 246, or 69 per cent. Included among these institutions were the following: (1) The 30 United States members of the Association of American Universities, and 26, or 86 per cent, of these replied. (2) One hundred and ninety-five colleges or universities on the approved list of the Association of American Universities, and 135, or 70 per cent, of these replied. This figure represents about 55 per cent of the total number of colleges and universities on that approved list. (3) Another group of 133 colleges and universities not on the approved list of the A. A. U. was asked, and 84, or 63 per cent, of these replied. Therefore, percentages of returns were in direct relation to standing with reference to this Association.

Among the 358 colleges and universities asked for information were 270 non-Catholic institutions and 88 Catholic institutions. Of the non-Catholic institutions 191, or 70 per cent, replied, and of the 88 Catholic institutions 55, or 62 per cent, replied. Of the 88 Catholic colleges and universities canvassed, 43 were men's and 45 were women's, and of these 24, or 55 per cent, of the men's, and 31, or 69 per cent, of the women's colleges replied.

## POLICIES FOR DETERMINATION OF RANKS

The system of faculty ranks is an excellent instrument of faculty administration. To academic people the distribution of ranks among the faculty members of a college indicates the quality, experience, maturity, freshness of a faculty, or it indicates an unawareness of current college-faculty administration which suggests the possibility of other unawarenesses in the administration of the college. From the individual faculty member's viewpoint, just as a definite commission places a man in the military world, his rank indicates to his colleagues, to the world of scholars, his professional standing, his training, his scholarship, and his experience. Either rank is important to him, or he is Saint Joseph of Cupertino, or he is out of touch with the scholarly world and its *mores*.

The first question asked of the colleges was this: "Have you a definite policy for the determination of faculty ranks?" (Table 1 reports the returns.) Of the 181 non-Catholic colleges, nine did not answer or answered vaguely. Of the remaining 182, 157, or 86 per cent, said yes, 20, or a little less than 10 per cent, said no; and 7, or 4 per cent, answered that they were studying the problem at the present time. Of the 55 Catholic colleges, two did not answer

TABLE 1

*Numbers and percentages of colleges having definite policies for determination of faculty ranks*

	<i>With definite policies</i>		<i>Without definite policies</i>		<i>Studying policies</i>	
Non-Catholic	157	86 %	20	10 %	7	4 %
Catholic	33	62 %	18	34 %	2	4 %
Combined groups	190	80 %	38	16 %	9	4 %

the question. Of the remaining 53, 33, or 62 per cent, stated that they did have definite policies; 18, or 34 per cent, stated that they did not have, and 2, or 4 per cent, were studying the problem. Therefore, 62 per cent of the Catholic colleges have definite policies, compared with 86 per cent of the non-Catholic colleges; and 34 per cent of the Catholic colleges definitely do not have ranking policies,

compared with slightly less than 10 per cent of the non-Catholic colleges

The specific ranks used in American colleges are uniformly used, almost to the point of an unwritten law. Of the 157 non-Catholic institutions with definite policies, all use the ranks of Instructor and Professor, 154 use the rank of Assistant Professor, and 151 use the rank of Associate Professor. Of the 33 Catholic colleges having definite policies, all use the ranks of Instructor, Assistant Professor, and Professor, while five do not use the rank of Associate Professor. In summary, of the 190 Catholic and non-Catholic institutions with definite policies, all use the ranks of Instructor and Professor, while 98.4 per cent use the rank of Assistant Professor, and 94.3 per cent use the rank of Associate Professor. Over 95 per cent use four ranks, and less than 5 per cent use three ranks. Harvard's recent action discontinuing the rank of Assistant Professor may presage a trend to reduce the number of ranks, but it must be remembered that Harvard has two Instructor ranks, the Annual Instructor and the Faculty Instructor.

#### THE USE OF WRITTEN CONTRACTS

Though the written contract with teachers is very common at the secondary level, it has never been widely accepted as proper procedure with a profession on the high level of college teaching. In an effort to determine its present prevalence, each college was asked whether or not it had written contracts with all of its faculty members, with some of them, and, if with some, with what particular groups. All colleges were counted as not using written contracts if it was clear that by that term they meant letters of appointment. The data are reported in Table 2, which presents the facts separately for non-Catholic members of the Association of American Universities, non-Catholic colleges and universities on the approved list of that Association, non-Catholic colleges and universities not on the approved list, and for all Catholic colleges without

reference to their relationships or lack of relationships with the A A U I do not, of course, mean to insinuate that

TABLE 2

*Numbers and percentages of colleges in each classification having written contracts with all faculty members, with some, and with none*

Non-Catholic—	With all		With some*		With none	
Members of						
A. A. U. . .	5	20%	1	5%	18	75%
Approved by						
A. A. U	39	35%	8	7%	64	57%
Not approved by						
A. A. U .	19	54%	4	11%	12	34%
Total non-Catholic	63	37%	13	8%	94	55%
All Catholic colleges	37	75%	..		12	25%
Catholic and non-Catholic	100	45%	13	6%	106	48%

\* Some refer to instructors, first appointees, or strictly temporary appointees.

approval by the Association of American Universities is a requisite to college excellence, but for lack of another more reliable norm, I have assumed that colleges so approved are among the better colleges, though I do not assume that colleges not so approved are necessarily not among the better colleges. Further, Catholic colleges in reporting on contracts referred to "all laymen" In this study all laymen are considered the entire faculty, since they are the only ones whom contracts would in any way affect.

The figures (of Table 2) show clearly that the written contract is very much more widely used in Catholic colleges than it is in any group of non-Catholic colleges. Of the total group of Catholic colleges, 75 per cent report written contracts with all faculty members, compared with 54 per cent on the non-approved non-Catholic colleges, 35 per cent of the A. A. U.-approved non-Catholic colleges, and 20 per cent of the non-Catholic A. A. U. members. At the other end of the scale, only 25 per cent of the Catholic colleges have no written contracts, compared with 34 per cent of the non-Catholic non-approved colleges, 57 per cent of the

A. A. U.-approved colleges, and 75 per cent of the A. A. U. non-Catholic members

It is worthy of note, too, that many of the non-Catholic institutions using written contracts do so against their will because they are required to do so by State law. Five of the non-Catholic A. A. U. members have written contracts. Four of those five go out of their way to state that the law requires it. The same reason is given by several of the 39 A. A. U.-approved colleges. On the other hand, three of the Catholic colleges stated that they were just putting in written contracts with all faculty members. In reviewing the figures I discovered that 11 of the 12 Catholic colleges that do not have written contracts are men's colleges. The other one is a woman's college which drew up its policy within the past few months. Therefore, 55 per cent of the Catholic men's colleges have written contracts with all faculty members, and 95.5 per cent of the women's colleges have such contracts.

#### LENGTH OF TEMPORARY APPOINTMENTS

If is, of course, a universally accepted principle that there must be a probationary period before appointment to permanent tenure on a college faculty. The least desirable except for the very first appointments, is the annual one, which reopens the problem of security every year, if it does not keep it open half of every year. To determine the prevalence of the annual appointment, the colleges included in this investigation were asked to state for what faculty members appointments were on a yearly basis. (Table 3 reports the figures for the 166 non-Catholic colleges and the 45 Catholic colleges answering the question.) The replies fall into three categories: (1) those colleges which have one-year appointments for all faculty members; (2) those which have one-year appointments for all non-permanent faculty members, (3) those which have one-year appointments for Instructors only, or for Instruc-

tors and some Assistant Professors, or for new appointees only, or only for the first two to five years of service

TABLE 3

*Numbers and percentages of colleges having one-year appointments for certain groups of faculty members*

	<i>Non-Catholic A A U members or approved</i>		<i>Non-Catholic non-A A U approved</i>		<i>Catholic Colleges</i>	
All faculty members	3	25%	14	42%	20	44%
All non-permanent	10	7%	2	6%	8	18%
Instructors and some assistant professors	18	13%	1	3%	1	2%
Instructors only	64	48%	6	18%	7	15%
First 2 or 3 years	18	13%	4	12%	2	4%
First 4 or 5 years	5	4%	1	3%	1	2%
New appointees only	14	11%	4	12%	6	12%
None on one-year	1	5%	1	3%	1	2%
Totals colleges	133		33		45	

Of the 166 non-Catholic institutions only 17, or about 10 per cent, have one-year appointments with all faculty members, compared with 44 per cent of the Catholic colleges. Only 25 per cent of the non-Catholic A A U members or approved colleges follow this practice, but 42 per cent of the non-Catholic colleges which are not on the approved list of the A A U follow it. The next least desirable category is that of giving one-year appointments to all who are not on permanent tenure. Only 7 per cent of the non-Catholic institutions follow this practice, compared with 18 per cent of the Catholic colleges, whereas only 17 per cent of the non-Catholic colleges, regardless of their relationship to the A A U, give only one-year appointments to all faculty members or to all who are not permanent, 62 per cent of the Catholic colleges give only one-year appointments to these two groups.

Roughly, the policies of the better-known non-Catholic institutions with reference to people who are not on permanent tenure are as follows: Instructors are almost universally on one-year appointments, rarely after the first year or two they are given two-year appointments. As-

sistant Professors are most frequently on three-year appointments. Rarely are they on one-year appointments. Approximately 90 per cent are on either two- or three-year appointments. Associate Professors in those institutions where this rank has not involved permanent tenure are largely on five-year appointments. Safely over 90 per cent are on three- to five-year appointments. With one exception the eight Catholic colleges which grant permanent tenure to the two upper ranks give only one-year appointments to all those in the two lower ranks.

In most institutions limits are placed on the length of time a man may serve in one of the lower ranks. A striking fact is this. In several of the Catholic college statements of requirements for promotion it is explicitly stated that a man must serve five years as Instructor before advancement to the Associate Professorship. The non-Catholic statements rather emphasize the fact that five years is the maximum time a man may serve as an Instructor. The five-year limit for Instructors is very common. I have discovered no longer time except in the case of two Catholic colleges which set seven years as the outside limit. The better institutions generally set 8, 9, 10, or 11 years as the maximum time a man may be in the non-permanent ranks. Six years is normally the maximum time one may serve as an Assistant Professor.

#### PERMANENT TENURE

As good a summary as I have seen of the arguments in favor of permanent tenure appears in the recent *Report on Some Problems of Personnel in the Faculty of Arts and Sciences*, published at Harvard by a faculty group which President Conant appointed to study the problem about two years ago:

“(1) It safeguards liberty of thought and teaching against undue influence

“(2) It makes the profession attractive to men of ability despite the fact that what it yields financially



is a fixed salary rather than an opportunity to amass wealth

"(3) It creates a sense of security which enables a scholar to devote himself single-mindedly to the advancement of knowledge unharassed by one of the major anxieties of life"<sup>1</sup>

The principle of permanence of tenure has been widely accepted, though there is evidence in returns from a very few colleges that it is not understood. Two or three simply stated that faculty members had permanent tenure and that they would be given a year's notice if they were not going to be retained. Permanent tenure simply means life tenure except in case of old-age retirement or dismissal for cause or discontinuance because of financial exigency which is demonstrably *bona fide*.

Until recent years it was the accepted policy of the better colleges to grant permanence of tenure to faculty members advanced to the ranks of Associate Professor and Professor. In many circles that principle has seemed unsatisfactory. There was no limit to the time a man might be kept in the two lower ranks, and in middle age, when no other college would want him as a starter, he would be released. Since 1934, representatives of the Association of American Colleges and of the American Association of University Professors have met in conference several times to discuss the problem. They have finally arrived at a statement and both associations have adopted it in the sense of endorsement, not as a mandatory rule. There is every reason to believe the present rapid shift of colleges toward these new principles will eventuate in their being looked upon as the only acceptable ones. That statement, as released by the December meeting of the American Association of University Professors is as follows:

"(a) After the expiration of a probationary period teachers or investigators should have permanent or continuous tenure, and their services should be ter-

<sup>1</sup> *Report on Some Problems of Personnel in the Faculty of Arts and Sciences*. Harvard University, 1939, p. 25.

minated only for adequate cause, except in the case of retirement for age, or under extraordinary circumstances because of financial exigencies

"In the interpretation of this principle it is understood that the following represents acceptable academic practice

"(1) The precise terms and conditions of every appointment should be stated in writing and be in the possession of both institution and teacher before appointment is consummated

"(2) Beginning with appointment to the rank of full-time Instructor or a higher rank, the probationary period should not exceed seven years, including within this period full-time service in all institutions of higher education, but subject to the proviso that when, after a term of probationary service of more than three years in one or more institutions, a teacher is called to another institution it may be agreed in writing that his new appointment is for a probationary period of not more than four years, even though thereby the person's total probationary period in the academic profession is extended beyond the normal maximum of seven years. Notice should be given at least one year prior to the expiration of the probationary period, if the teacher is not to be continued in service after the expiration of that period

"(3) During the probationary period a teacher should have the academic freedom that all other members of the faculty have

"(4) Termination for cause of a continuous appointment, or the dismissal for cause of a teacher previous to the expiration of a term of appointment, should, if possible, be considered by both a faculty committee and the governing board of the institution. In all cases where the facts are in dispute, the accused teacher should be informed before the hearing in writing of the charges against him and should have the opportunity to be heard in his own defense by all bodies that pass judgment upon his case. He should be permitted to have with him an adviser of his own choosing who may act as counsel. There should be a full stenographic record of the hearing available to the parties concerned. In the hearing of charges of incompetence the testimony should include that of

teachers and other scholars, either from his own or from other institutions Teachers on continuous appointment who are dismissed for reasons not involving moral turpitude should receive their salaries for at least a year from the date of notification of dismissal whether or not they are continued in their duties at the institution.

"(5) Termination of a continuous appointment because of financial exigency should be demonstrably *bona fide*"<sup>2</sup>

At first glance that statement may look very arbitrary and severe; it may even appear to take authority from the hands of religious superiors It does close the door to the uncertainties of an unplanned college and an unplanned faculty Secondly, it closes the door to retention of semi-competent faculty members who are not worthy of ultimate advancement to the higher ranks In fact, a secret hope entered into the discussions that this policy would more quickly exclude from the teaching profession those who are not competent to make room for those who are

Secondly, it forces the college administration which accepts the policy to plan and know its needs, to know with more than tentative opinion the quality of the individual faculty member, to make seasonable decisions to eliminate the half satisfactory faculty members who are so frequently retained year in and year out until a decision to dismiss becomes a very difficult one to make

Thirdly, it does not contradict necessarily the ecclesiastical governmental structure which places ultimate authority in the hands of the executive, though it does place obstacles in the way of arbitrary or unadvised actions by stating that the case of dismissal should be "considered" (not passed on) by the governing board (the natural advisers of the executive) and, if possible, by a faculty committee All institutions with permanent tenure policies

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<sup>2</sup> President Ariston's interpretation of the statement appears at length in the March 1939 issue of the *Bulletin of the Association of American Colleges* One difference exists in the latest edition which changes the probationary period from 6 to 7 years.

understand that the door is open to dismiss a faculty member on tenure, but they think many times before deciding to retain a man to the tenure stage. Reasons in stated policies are normally these: incompetence, disloyalty, neglect of work, religious views, and immorality. I believe it is a healthy sign for institutions to act with complete freedom in cases where reasons such as these apply, regardless of any off-campus organization, for who but the college itself is responsible for its quality and its spirit which derive from the quality and spirit of its faculty.

The final section of this report is devoted to the answers of the colleges to this question: "Do you have permanent tenure, and if so what groups are on permanent tenure?" (Table 4 reports the data for the 161 non-Catholic colleges and for the 48 Catholic colleges who answered the question.) Of the Catholic group, 65 per cent have no perma-

TABLE 4

*Numbers and percentages of colleges having permanent tenure determined by rank, by rank and years, and by years only.*

	<i>Non-Catholic A A U members or approved</i>		<i>Non-Catholic non-A A U approved</i>		<i>Catholic Colleges</i>	
<i>Rank only—</i>						
Professors	19		5		1	
Prof. and Asso. Prof.	31		2		8	
Prof, Asso, and Asst Prof	10		4			
	<hr/>		<hr/>		<hr/>	
Totals by rank only	60	47%	11	32%	9	19%
<i>Rank and Years—</i>						
Profs. after 3-5 yrs	4		1		2	
Asso Prof after 3yrs	5					
Asso Prof after first appointment	5				.	
Asst Prof after 3yrs.	5					
Asst Prof after first appointment	4				.	
Not definitely answered	1					
	<hr/>		<hr/>		<hr/>	
Totals by rank and years	24	19%	1	3%	2	4%

# FACULTY RANKS, TENURE, AND ACADEMIC FREEDOM 189

	<i>Non-Catholic A A U members or approved</i>		<i>Non-Catholic non-A A U approved</i>		<i>Catholic Colleges</i>	
<i>Years Only—</i>						
After 1 year	1				..	
After 2 years	3		1		1	
After 3 years.	17		5		.	
After 4 years.	3					
After 5 years	7		1		2	
After 6 years . .	3		1			
After 7 years	3				2	
After 8 years .	1		1			
After 15 years .					1	
Totals by yrs only	40	31%	12	35%	6	12%
With permanent tenure . .	124	97%	24	70%	17	35%
Without permanent tenure ..	3	2%	10	29%	31	65%
Total colleges answering .	127		34		48	

ment, compared with 2 per cent of the non-Catholic A A U members or approved colleges and 29 per cent of the non-Catholic colleges not approved by the A A U. Combining these two non-Catholic groups, only 8 per cent have no faculty members on permanent tenure, compared with 65 per cent of the Catholic colleges. The figures indicate that the policy of granting permanent tenure to faculty members of Catholic colleges is far less common than it is in non-Catholic colleges regardless of supposed quality and reputation. The nine Catholic institutions granting tenure on the basis of rank have clearly defined policies. Eight are men's colleges and one is a women's college which just recently drew up its policy. The two Catholic colleges granting tenure to Professors after five years in that rank are women's colleges. The two colleges granting tenure after seven years are men's colleges, and the other four granting tenure on years only are women's colleges. Therefore 41 per cent of the Catholic men's colleges and 22 per cent of the Catholic women's colleges report permanent

tenure policies, compared with 92 per cent of all of the non-Catholic colleges

#### STATEMENTS OF RANKING POLICIES

In drawing up statements of policy to follow, it is helpful to have at hand good statements. I am presuming on the generosity of certain colleges, therefore, in listing here the names of institutions which have such policies that I have seen in printed or mimeographed form.

<i>Catholic Institutions</i>	<i>Non-Catholic Institutions</i>
Spring Hill College	Yale University
University of San Francisco	Smith College
The Catholic University	University of Michigan
University of Detroit	Wells College
The Creighton University	Vassar College
Fordham University	Bucknell University
	Ohio State University

#### ACADEMIC FREEDOM

The fundamental principle of academic freedom is that the teacher must be free to meet the students' right to learn the truth. As a policy academic freedom is accepted and as a practice it is exercised without fanfare by thousands of college teachers in hundreds of colleges. Probably in no institution is there or should there be less danger of undue restraint against correct academic freedom than in the Catholic college, bound by no ties political or economic, but only by those of objective truth itself. Academic freedom is so essential and so normal to the educational process that, like our hearts, it is functioning best when we are unaware of it. In recent years, however, a small number of incurable seers and frontier thinkers, whose degree of wit is best expressed by a one over a two, have so befuddled the issue with unrestrained license and have then tied in permanence of tenure to protect their academic shirts that we almost recoil at the mention of either term. For those who are unfamiliar with the language of this area and its meaning, there are grounds for

the dreadful fear that the mixture of academic freedom and permanence of tenure inevitably causes a rash of horrible heresies on the body academic. Permanence of tenure involves no variety of academic freedom different from that essential to the beginning instructor.

Just what is meant by academic freedom? The joint statement of the Association of American Colleges and the American Association of University Professors says that it involves. (1) full freedom in research and in the publication of results, (2) freedom in the classroom in discussing his subject, (3) freedom from institutional censorship or discipline when he writes or speaks as a citizen outside his institution. Is there, then, no limitation on freedom in the minds of these two most active associations in the interests of academic freedom? In their own explicit statements the limitations are these. (1) Academic freedom carries with it duties correlative with rights. (2) The teacher should be careful not to introduce into his teaching controversial matter which has no relation to his subject. (3) Limitations of academic freedom because of religious or other aims of the institution should be clearly stated in writing at the time of appointment. (4) When he, the teacher, speaks or writes as a citizen he should remember that his special position in the community imposes special obligations; that the public may judge his profession and his institution by his utterances, and that he should make every effort to indicate that he is not an institutional spokesman.

Probably the broadest statement ever made by an American academic agency with reference to limitations to freedom is that of the North Central Association in its statement of principles of academic freedom used as the criterion for evaluating institutional practices. It is as follows:

(1) In a socially created and socially supported institution such as a college or university there can be no such thing as complete freedom of expression in

word and act The basic limitations upon freedom arise out of the universally accepted beliefs and mores of society, such as truthfulness, decency, moral integrity, loyalty, and the canons of good taste

(2) Since society permits and encourages certain groups, such as religious organizations, to found colleges that are intended to render service to a particular group, it is permissible and right for the sponsors of such colleges to define appropriate limitations of instructional freedom.

The statement goes on to say that such limitations should be a matter of record and should be made known to any person before he enters service; otherwise, that faculty member's freedom cannot be limited in any special way

May a Catholic college conscientiously accept the three freedoms stated by the Association of American Colleges and the American Association of University Professors, even with the limitations placed? In answering that question I shall exercise academic freedom, for I speak only my own mind, not necessarily the mind of the Catholic college I believe it cannot, for there are vaguenesses to which I could not subscribe

(1) There is no indication that the teacher is free to teach the truth, unless it is presupposed from the preamble which states that the common good depends on search for truth and free exposition, but rather that he is free to teach, by implication, what seems true to him at the moment If he should in one 50-minute period happen to think that two and two make five, that a yard is 39 inches, and that the moon is made of swiss cheese, who could gainsay him? At the New York meeting of this Association in 1936 these words appear among the resolutions: "Academic freedom is freedom to teach what is true and to receive instruction in what is true" That statement satisfies me and clarifies the issue

(2) "Freedom to teach what is true" is without practical applicability unless we have a norm This Association, also at the 1936 meeting, added to its definition of academic freedom these words: "When it comes to defining



what is true, Catholic education seeks the guidance not only of the natural law but of supernatural revelation which is interpreted for us by the Church." Therefore, the Catholic-college norm must be, not only natural knowledge, but, the deposit of divinely revealed truths immeasurably more certain than any truth arrived at by mere human deduction or experiment because we have for them the guarantee of the infinite knowledge and veracity of God. This is our greatest heritage even in the pursuit of profane knowledge to keep the human mind from rash and hasty conclusions. As the great Newman once said: "If anything is established by scholarship which seems to contradict the dogmas of the faith the point will eventually turn out: (1) *not* to be proved, or (2) not *contradictory*, or (3) not contradictory to anything *really revealed* but to something which has been confused with revelation.

(3) The limitations that may be placed in view of the religious aims of the institution are so placed in the published statements as to appear to apply only to what is formally taught. It does not seem to apply to one's personal living on the campus and not at all to any off-campus pursuit or activity. The Catholic college does not exist only to disseminate knowledge. It is a part of the flowering of Christ's command: "Going, therefore, teach ye all nations, teaching them to observe all things whatsoever I have taught you," and it is committed by the Vicar of Christ to the formation of the true and perfect Christian. Further, it is a truth beyond cavil that ideals, character, virtue derive more effectively from how a teacher lives than from what he formally teaches. To the Catholic student, religion and the supernatural life are 24-hour-a-day ideals, and so they must be to his teachers. Unless we are untrue to our divine mission, we must bear responsibility for faculties that contribute to the highest ideals of the supernatural life and of Catholic culture, much more must we reserve the right to dispense with the service of the staff member whose life or utterances on the campus or off of it undermine the purposes for which we exist.

(4) Finally, who is to judge violations of Catholic doctrine, moral principle, or essential proprieties of Catholic life? Should it be by vote of the faculty or by vote of a faculty committee? The Church as custodian of the deposit of Faith and as teacher and guide of her children delegates a share in that function to the Catholic college, and by her law places ultimate responsibility upon the executive. Therefore, the executive must be the judge, though wisdom dictates, as the law of the Church either demands or recommends, that judgment be based upon the counsel of the executive's natural advisers, not upon his own opinion and arbitrary and unadvised decision.

In briefest form, this is my own credo:

(1) I accept academic freedom as essential to higher education.

(2) I conceive of academic freedom as the right to teach the truth and the right to learn the truth.

(3) When it comes to determining what is true or what is false, natural reason and divine revelation as interpreted by its custodian the Church will be my norm.

(4) In view of the very nature and fundamental purposes of Catholic education, violations of Catholic doctrine, or Catholic moral principles, or of the essential proprieties of Catholic life, on the campus or off the campus, render a man unfit for service in a Catholic college.

(5) I, therefore, have the responsibility of selecting faculty members with greatest care and of making clear to them the details of my policy before appointment.

(6) The ultimate judge of violations of Catholicism and of their degree is the authorized ecclesiastical superior, with the counsel of his natural advisers in academic matters.

It is my conviction that without academic freedom as here described it is better not to have a college, and without these safeguards to limit freedom to the truth and to the functional philosophy of life that does not place in hazard its fundamental purposes, it is better not to have a Catholic college at all.

## SALVAGING PERMANENT VALUES FOR THE WOMEN'S COLLEGES IN THE POST- WAR PERIOD

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The topic that has been assigned to me by our Executive Committee is, as you may observe on your programs, "Salvaging Permanent Values for the Women's Colleges in the Post-War Period." Obviously, I should begin my paper before this distinguished gathering with the admission that I don't know what I'm talking about. My only justification in conscience for accepting the generous invitation to present this paper is the commonly admitted custom, according to which it is considered impolite to frown on people who speak without knowing whereof they speak, or who subject themselves to the immediate danger of wasting their own and their audience's time by discoursing either on the obvious or the impossible.

I think the beloved author of *The Following of Christ* must have had educational meetings like ours in mind when he wrote: "Why are we so fond of speaking and of gossiping together? The reason why we are so fond of talking is that we seek comfort from one another's conversation; and we wish to lighten the heart, wearied by various thoughts. But alas, we often talk vainly and to no purpose. Many a time I wish that I had kept silence" (Chapter X)

How much can be salvaged from the wreck of a war depends on both the qualitative and the quantitative nature of the war. Exactly four months ago today, Pearl Harbor was attacked. We have been engaged in open hostilities for 121 days. During this time we have been fairly well indoctrinated concerning the qualitative aspects of the war. We have been given such tangible facts as the drafting of man power, high taxation, rationing of essential commodities, the curtailment of many normal, but non-defense

activities, and actual or pending general regimentation of everything and everybody for the war effort.

But we are still in the dark concerning the other all-important aspect of this, or of any war, namely, the quantitative aspect. How long will the war last? God only knows. If we use the yardstick of past history, we must conclude that it will last a long time. Our fears are confirmed by the public utterances of our Holy Father and of our President.

In a letter addressed to President Roosevelt as far back as January 7, 1940, His Holiness, Pope Pius XII, wrote: "When that day dawns—and we *would like to hope* that it is *not too far distant*—on which the roar of battle will lapse into silence . . . only he will be able to discern the path that should be followed, who unites with high political power a clear understanding of the voice of humanity, along with a sincere reverence for the divine precepts of life as found in the Gospel of Christ."

Our Chief Executive in his message to Congress on January 6, 1942, said: "We must face the fact of a hard war, *a long war*, a bloody war, a costly war." How long must a war last to be called a "long" war?

I am sure no one in this audience will venture an answer, except to say that, whatever the duration of the war, it must be measured in terms of years or even generations, not of months or days.

This being so, we do not know when the "post-war" period will begin, while we realize that every week of the war, as it passes into history, is changing the post-war period and its consequent problems. Hence, I repeat, I do not know exactly what I am talking about. My understanding of the task before me is further obfuscated when I consider that the process of salvaging presupposes the presence of a wreck. While it does not require any great stretch of the imagination to envisage a number of collegiate wrecks on the sea of education, such wrecks, thanks to

a benign Providence, have not yet happened. Please God they may never happen, but when, as and if they do, the colleges concerned will have to be ready to lower their institutional lifeboats and save as much as possible before the superstructure sinks forever into an ocean of oblivion.

In order to examine with some degree of intelligence the problem of salvaging values in our women's colleges, we would do well to ask ourselves what there is to salvage. Like the entire growth of our Catholic educational system in the United States during the past 22 years, or, roughly, since the end of the first World War, the rise and spread of our women's colleges have been phenomenal. At the end of World War I, in 1920, there were 54 Catholic colleges for women in this country, today there are 117, an increase of over 100 per cent in 22 years. This mushroom-like development becomes even more remarkable when one realizes that it has taken place in spots rather than in the country at large. Our 117 Catholic colleges for women are scattered throughout 32 States of the Union, but 73 of them, or more than three-fifths, are in only 11 States, or just one-third of the total number with at least one such college.

If we inquire into the reasons for the establishment of so many colleges for women, in such a brief period of time, we will search in vain for a common criterion that can be applied to the whole country. True, the number of Catholic women's colleges in a given State is often commensurate with the entire Catholic population of that area. But there are not a few outstanding exceptions. Rhode Island, with the highest percentage of Catholics in any State (48.6 per cent), does not have a single Catholic college for women, whereas North Carolina, with the lowest percentage of Catholics (.028 per cent) has two such colleges. Kansas, with a Catholic population of 10 per cent, has five Catholic women's colleges, whereas Connecticut, with its 37 per cent of Catholics, has only two. California

and its Catholic population of slightly more than 15 per cent (15.81 per cent) has seven Catholic women's colleges while Massachusetts and its 40 per cent of Catholics has only three.

Catholic population, therefore, is not a criterion

Neither is the size of the territory a criterion for the establishment of Catholic women's colleges. Texas, the largest State in the Union, has three Catholic women's colleges, the same number as Maryland, which is one of the smallest States.

Perhaps I should not dare to suggest to this group that serious consideration be given to some other possible reasons, but I am going to have the temerity to mention them, at least in the interest of historical accuracy. Could it be that Community "A" founded a college for no other apparent reason than that Community "B" or Community "C" had founded one? And, of course, to show that Community "A" was always at least as good as Communities "B" and "C."

Could it be that Community "A," "B," or "C" founded a Catholic women's college because it hoped to make money on it, and thus increase the prestige and power of the community?

Could it be that some Catholic women's colleges were established solely to prepare members of a religious community for the teaching profession, chiefly by enabling them to get their bachelor's degree?

"If such there be, go, mark them well!  
For them no minstrel raptures swell;  
High though their titles, proud their name,  
Boundless their wealth as wish can claim,—  
Despite those titles, power, and pelf,  
The wretches, concentrated all in self,  
Living, shall forfeit fair renown,  
And, doubly dying, shall go down  
To the vile dust from whence they sprung,  
Unwept, unhonour'd, and unsung."  
—Abject apologies to Scott and the Lay of  
the Last Minstrel! (Canto VI, stanza 1)

These are harsh words; but we are living in harsh times. There is a Chinese proverb which says, "True words are not fine, fine words are not true." What we need are *better* Catholic colleges for women, not just *more* of them!

I do not say or believe that there are Catholic colleges for women which are tottering at the moment; but I do say and believe that many will begin to totter soon unless they are built on the solid soil of Catholic educational principles, and not on the slippery sands of expediency. Most of our women's colleges are now in the adolescent stage, a stage which is as dangerous for an institution as for an individual. Changes are bound to take place. They will be for better or for worse, depending on the policies of the administration and the faculty, policies which cannot be formed overnight, but which must be contained in the aims and purposes of the college and in the efforts made to achieve those aims. If a college does not have any policies, it does not know why it exists, and it has no right to go on living.

The adolescent period of our women's colleges would be a dangerous stage at any time. It is especially dangerous during the present time of social, financial, and moral upheaval brought on us by the war. We can profit by the situation if we make a humble collegiate examination of conscience, discovering wherein lie our deficiencies, and going about at once to correct them.

The "fancy" name for such a process is "Institutional Research." It is described in the following words in the current *Manual of Accrediting Procedures of the Commission on Institutions of Higher Education of the North Central Association of Colleges and Secondary Schools*: "An important characteristic of an effective educational institution is that it be continuously engaged in the study of its own problems. . . . Any investigation that seeks to clarify an educational issue, to provide new knowledge about education, to demonstrate the validity of a proce-

ture, to improve an old practice or to institute a new one, is included. A study need not be of great magnitude to be important . . . Problems exist in every important area of institutional activity."

If many deficiencies are found, I would not suggest an immediate hara-kiri. The demolition squad will take care of things in due time, if the war last long enough; and I am afraid it will.

One of the permanent values which our Catholic women's colleges should save in the present crisis is the value of a liberal arts education.

The appreciation and love of a liberal arts education have been declining for some years. The following study, just made public, of the decline in Latin enrollment in the high schools of Pennsylvania, is indicative: in the freshman year, in 1929, 46.4 per cent of the students were "taking" Latin; in 1939, the percentage had dropped to 25 per cent. In the sophomore year, there was a drop from 40.6 per cent to 22.8 per cent in the 10-year period; in the junior year, a drop from 18.4 per cent to 6.9 per cent; and in the senior year, from 14.8 per cent to 5.1 per cent. (*Pennsylvania Public Instruction*, February, 1942, page 10.)

A male student with nothing but a Bachelor of Arts degree already feels about as much at home as a black swan in New York's Central Park. He feels like a well-fed bird without wings. He has spent four years in college, he has acquired a reasonably intense smattering of the classics, he knows how to swing and sway to alleged music, he knows the difference between valence and atomic weight, but he can't help his country win the war. Therefore, he is out on the end of the limb, and he feels like jumping off. He probably does, by enlisting in the army, or, if he waits long enough, the draft will catch up with him.

This attitude toward a liberal education has already taken hold in most men's colleges. As the war progresses it will become more and more pronounced in spite of the



fact that our far-sighted leaders see the necessity of a restraining hand

For example, under date of July 22, 1941, the President of the United States wrote to the American College Publicity Association as follows "The message I would emphasize to you this year is that America will always need men and women with college training. Government and industry alike need skilled technicians today. Later we shall need men and women of broad understanding and special aptitudes to serve as leaders of the generation, which must manage the post-war period. We must, therefore, redouble our efforts during these critical times to make our schools and colleges render ever more efficient service in support of our cherished democratic institutions."

In a letter to the chief school officers of the 48 States, dated August 22, 1940, United States Commissioner of Education John W. Studebaker urged the following as *practical measures of defense*:

- (1) The elimination, once and for all, of illiteracy.
- (2) The "vigorous" education of the foreign-born and foreign-language groups in the history and principles of American democracy.
- (3) The practical, systematic study and discussion, by *adult groups*, of modern problems.

Speaking at a meeting of college representatives held at Baltimore, Md., on January 3, 1942, Colonel Benjamin W. Venable, of the War Department General Staff, said: "The War Department believes in the continuation of the educational processes with as little disruption as possible. It does not feel that we should temporize with the situation."

Any one, with educational common sense, will admit the validity of these statements, and their implication, namely, that training people to think is still a laudable procedure, even in war time.

Of course the curricula of our women's colleges are not untouched by the war effort. Women's colleges are being urged to introduce ESMDT (to the uninitiated, these let-

ters stand for the Engineering, Science, and Management Defense Training program) courses, and some have already done so. This or similar measures taken, or to be taken, by women's colleges to help win the war are, perhaps, necessary. But they should never be permitted to crowd off the academic stage the liberal arts subjects of Religion, philosophy, literature, and rhetoric. I have never advocated a so-called "pure" Liberal Arts course in our women's colleges. The person who remarked recently that it is far more important to know how Caesar built his bridges than to be able to read about them in Latin was a cynic. It is true, nevertheless, that there is nothing left of the sheep but its dried skin when it is delivered to the liberal arts graduate; and one cannot live comfortably on parchment. Most of our college graduates must earn their living when they leave college; and the colleges would fail in their sacred trust if they did not teach them how to do so.

Surely, teaching a young woman to earn a living cannot be incompatible with teaching her to live her Religion, which is, after all, the "*raison d'être*" of our Catholic colleges. As Pope Leo XIII so beautifully states in his encyclical "*Militantis Ecclesiae*," of August 1, 1897: "It is necessary not only that Religious instruction be given to the young at certain fixed times, but also that every other subject taught be permeated with Christian piety. If this is wanting; if this sacred atmosphere does not pervade and warm the hearts of teachers and students alike, little good can be expected from any kind of learning, and considerable harm will often be the consequence."

Yes, let us teach our young women to make a living. In this way we will make our contribution to the war effort and to the future of our students. Let us also give them a "liberal arts" education, and in this way we will make our contribution to the future of literature and letters. Our college women excel our college men in this field, anyway. Who knows that they may not be called upon to play the

rôle of the ancient monasteries, which preserved the classics for an unsuspecting posterity?

A permanent value of our women's colleges that must be preserved is their own identity. The encyclical of Pope Pius XI, of happy memory, "*Divini Illius Magistri*," known in this country as the encyclical on the Christian Education of Youth, was issued on December 31, 1929, but its principles are still the principles of the Catholic Church. In it His Holiness wrote: "False and harmful to Christian education is the so-called method of 'co-education.' This, by many of its supporters, is founded upon naturalism and the denial of original sin, but by all, upon a deplorable confusion of ideas that mistakes a leveling promiscuity and equality for the legitimate association of the sexes. There is not in nature anything to suggest that there can or ought to be promiscuity, and much less equality, in the training of the two sexes. These principles, with due regard to time and place, must, in accordance with Christian prudence, be applied to all schools." Let us beware lest a fleeting advantage be seized upon as an "open sesame" to the house of co-education. It would not be long, I am afraid, until most Catholic women's colleges could put a "For Sale" sign on their campuses.

Other papers presented to this gathering deal with curricular changes in many of our colleges for men. It is generally believed that some of these changes will be permanent. While they do not affect women's colleges for the time being, there is no doubt in my mind that future curricular adjustments will become necessary also in women's colleges. They will be made necessary by financial and social stress, if for no other reason. Women will not be satisfied to attend college several years longer than men in order to earn a diploma. When the time comes for a change, I hope the reactionaries in education will take a back seat, without, however, trying to influence the driver. The most stupid argument I know in educational circles

is this "It was never done before!" If Almighty God had reasoned that way He would never have created the world. But He tried it, even though He admitted afterwards that He was sorry He did! We may, and we will, make mistakes during these trying times. But we will learn by making them. And we will learn by the mistakes of others.

The only really permanent value to be salvaged in any of our colleges is a knowledge of the true value of human life and its relationship to its Creator. As an editorial in one of our Catholic papers pointed out a few weeks ago (*Catholic Standard and Times*, March 13, 1942), the world needs Religion today, but it needs the true Religion, not a hobby, not a form of amusement, not an interest in bandage making, but a real return to God. If we teach our young college women, and convince them, that, after all these years, our Blessed Mother is still their Model and Example, whatever vocation they may follow in life, we will have succeeded in building an educational structure that all the bombs from the combined war machines of the mikado and the paperhanger will not be able to destroy, because they will not be able to reach it. Then, come what may, bombs, air raids, sinkings, we may take consolation after the manner of Thomas Moore:

"Let Fate do her worst. There are relics of joy,  
Bright dreams of the past, which she cannot destroy  
They come in the night time of sorrow and care,  
And bring back the features that joy used to wear  
Long, long may my heart with such mem'ries be filled,  
Like the vase in which roses have once been distilled  
You may break, you may shatter the vase if you will.  
But the scent of the roses will hang round it still."

# THE SERVICES THAT CATHOLIC WOMEN'S COLLEGES ARE RENDERING IN THE EXISTENT EMERGENCY

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The material for this report was assembled from data submitted by thirty Catholic Colleges for Women in the Northeast and Middle Atlantic States area. Thirty of the thirty-four colleges examined sent replies to a questionnaire regarding the nature and extent of the defense activities promoted by our Catholic colleges. The student enrollment in these colleges ranges from 43 to 780, the total enrollment for the thirty colleges studied being 8,788.

## SERVICES RENDERED IN THE EXISTENT EMERGENCY BY 30 CATHOLIC WOMEN'S COLLEGES IN THE NORTHEAST AND MIDDLE ATLANTIC STATES

<i>Service Rendered</i>	<i>Number of colleges rendering service</i>
I Special Courses Offered	
Motor Corps . . . . .	5
Automobile Mechanics . . . . .	5
First Aid . . . . .	29
Nurses' Aide . . . . .	11
Nutrition . . . . .	19
Physical-Fitness Program . . . . .	21
Technician Courses . . . . .	7
Typing (non-credit) . . . . .	17
Lectures Regarding Defense Activities . . . . .	23
II Activities Promoted	
Canteen Work . . . . .	8
Civilian Defense . . . . .	16
Knitting . . . . .	23
Sewing . . . . .	14
Surgical Dressings . . . . .	11
Recreational Service to Soldiers and Sailors . . . . .	17
Recreational Service to Civilians in Industrial Areas . . . . .	3
III Donations	
Funds (to Red Cross and other agencies) . . . . .	24
Purchase of Defense Stamps and Bonds . . . . .	23
Books and Magazines . . . . .	24
Religious Articles . . . . .	17
Chaplains' Supplies, including portable altars, vestments, Mass kits, etc . . . . .	4
IV Curriculum Adjustments to Meet Defense Needs . . . . .	23
V. Acceleration of College Program in the Interests of Defense . . . . .	11

VI Spiritual Offerings	8
Crusade of prayers for peace, including daily unbroken Holy Hour, Rosary Novena pledge	

## THE NATURE OF ACTIVITIES FOR CIVILIAN DEFENSE

<i>Nature of Activities</i>	<i>Number of colleges</i>
(1) Civilian Defense Courses including	9
Air-raid course	
Gas and bomb course	
Fire watching and prevention	
(2) Organization of Faculty Student Council for Protection of the College Plant During Air Raids	4
(3) Teaching Games to Students for Use in Air-Raid Shelters	1
(4) Work at Defense Centres, e.g., typing at air-raid wardens' building, preparation of publicity material	4
(5) Volunteer Service in Local Hospitals	1
(6) Work in Metallurgical Plant	1
(7) Use of College Gymnasium as a City Emergency Centre	1
College Home Economics Department is Red Cross Food Emergency Centre	
(8) Students Distribute First-Aid Material for the Red Cross to the many centres where First Aid is being given	1
(9) Educational Program (open to the public)	1
Nutrition Course	
Defense Cookery	
First Aid	
Home Hygiene	
Mental Hygiene	
Community Recreation	
Economic Planning	
Industrial Relations	
Applied Physics	
Housewives' Dietary Bureau	
Child Development	

DESCRIPTION OF VARIOUS SERVICES OFFERED  
TO BOYS IN CAMP

<i>Description of Service</i>	<i>Number of colleges</i>
(1) Recreational services offered at U S O centres	8
(2) Students write to boys in camp	8
(3) Students write to the parents of boys in camp	1
(4) Boys invited to the college for dances, concerts, and lectures	6
(5) Hospitality work at the Catholic Youth Association centre in Philadelphia	
Home-Economics students prepare food for this activity	1
(6) College choir sings Mass at local army post	1
(7) College choir sings at local army hospital	1
(8) Study clubs, bridge clubs, music clubs organized	1
(9) Students entertain boys at their homes	4

# CATHOLIC WOMEN'S COLLEGES, EXISTENT EMERGENCY 207

## RECREATIONAL SERVICE TO CIVILIANS IN INDUSTRIAL AREAS

<i>Description of Service</i>	<i>Number of colleges</i>
(1) Services to Girl Scout groups and settlement houses	3
(2) Management of Catholic centre for poor children whose parents are in industry (This is a recreational centre where children learn crafts, etc)	1
(3) Supervisory work in playgrounds in areas near defense plants	1
(4) Secretarial services to civilians in industrial areas through settlement houses and scout troops	1

## PROJECTS FOR RAISING FUNDS

The colleges reported that the funds were used to buy defense stamps and bonds for the college, and for contributions to the Red Cross, Bishops' Relief Committee, Travelers' Aid, and U S O

<i>Project</i>	<i>Number of colleges</i>
(1) Proceeds from Junior Prom and other school dances	8
(2) Proceeds from plays, musicals, pageants, moving pictures	6
(3) Special drive for Red Cross Funds, Community Service Funds, and War Funds	10
(4) Sale of paper, cardboard, corrugated paper, etc.	4
(5) Buffet luncheon	1
(6) Mite boxes	1
(7) "Silver Tea"	1
(8) One meal each week without butter Proceeds from savings devoted to defense fund	1
(9) One day each week without dessert Proceeds from savings devoted to defense fund	1
(10) Each student asked to earn one dollar as her contribution toward war fund	1
(11) Income from all activities devoted to war relief	1

## METHODS OF ENCOURAGING SALE OF STAMPS AND BONDS

<i>How Encouraged</i>	<i>Number of colleges</i>
(1) Stamps and bonds on sale at the college post office, book store, or in a special booth	16
(2) Special Committee organized to take care of sales	1
(3) Lay member of faculty has daily regular schedule to meet students who have pledged purchase	6
(4) Booth set up at college dances	1
(5) Drive to encourage purchase of stamps and bonds sponsored by Economics Department	1
(6) Books distributed among students	1
(7) Posters, floaters, assembly programs, school paper used to publicize sale of stamps	3
(8) Administration, faculty, and outside speakers urge purchase	3
(9) Returns from dances and entertainments used to purchase bonds	3

<i>How Encouraged</i>	<i>Number of colleges</i>
(10) Alumnae fund invested in bonds	2
(11) Graphs made to show degree of activity among classes	2

## REPORT CONCERNING DONATIONS OTHER THAN MONEY

<i>Donation</i>	<i>Number of colleges</i>
(1) Books contributed (Of the twenty-four colleges contributing, eleven colleges contributed a total of 3,938 )	24
(2) Religious articles, including rosaries, crucifixes, prayer books, medals	17
(3) Reports of Individual Colleges	
(a) 2,000 rosaries, crucifixes, prayer books, statues A complete Mass kit, Benediction cope and veil, and altar linens sent to the Chaplains' Aid	1
(b) Lining tabernacle for camp chapel	1
(c) Altar linens, 23 pieces Two chaplains' outfits	1
(d) <i>College Quarterly Review</i> is dedicating its April issue to the soldiers Every student is purchasing a copy which she will send to a soldier in camp	1
(e) Public lecture has been planned for benefit of Chaplains' Aid Association	1
(f) Magazines mailed to men in service each week	1
(g) The Sodality has subscribed for several Catholic periodicals to be sent to men in service	1

ADJUSTMENT OF CURRICULUM TO MEET  
NEEDS OF DEFENSE

- (1) New courses offered to prepare students for Civil Service Examinations in the following departments

<i>Department</i>	<i>Number of colleges</i>
Economics . . . . .	2
Sociology . . . . .	3
Mathematics . . . . .	4
Business Administration . . . . .	1
Chemistry . . . . .	6
Physics . . . . .	7
Biology . . . . .	5
Romance Languages . . . . .	8

- (2) The following courses are stressed with new emphasis

<i>Course</i>	<i>Number of colleges</i>
Nutrition . . . . .	1
Public Health . . . . .	2
Pre-nursing . . . . .	3
Statistics . . . . .	4
Industrial Chemistry . . . . .	5
Economic Geography . . . . .	7
Economic History of America . . . . .	8



## CATHOLIC WOMEN'S COLLEGES, EXISTENT EMERGENCY 209

<i>Course</i>	<i>Number of colleges</i>
Sociology	
Social Leadership . . . . .	1
Youth . . . . .	1
Social Change . . . . .	1
History	
Rehabilitation and Reconstruction . . . . .	1
Technician Courses . . . . .	6
Typing, Stenography . . . . .	10

### ACCELERATION OF COLLEGE PROGRAMS

(Ten colleges report intention of accelerating program)

<i>Procedure followed in some colleges</i>	<i>Number of colleges</i>
(1) Early commencement . . . . .	2
(2) Seniors who have qualified for defense work, e.g., through success in Civil Service examination, will be granted their degrees as soon as called to actual duty by the Government. One has already been called. She had completed the required 120 semester hours . . . . .	1
(3) College program will be accelerated from year to year to meet demands . . . . .	1
(4) Exceptional students will be allowed to complete their work in three years and two summers . . . . .	1
(5) College will close one week earlier than usual and a two-week pre-summer session will offer a special Defense Educational Program . . . . .	1
(6) Anticipating graduation to June 3. Eight weeks' summer session . . . . .	1
(7) Incoming Freshmen will be given opportunity through summer courses to complete college course in three years and two summers . . . . .	1

### GENERAL LECTURES GIVEN TO STUDENTS ON DEFENSE SUBJECTS

#### I *Civilian Defense*

What to do in an Air Raid  
 Sound Films on Civilian Defense, Air-Raid Precautions  
 Need for Defense  
 Air-Raid Warden's Work  
 Fire Precautions  
 Incendiary Bombs  
 Women in Defense  
 British Women in War Time  
 How to Keep up Civilian Morale  
 Civilian Home Defense  
 Budgeting of Money During War Time  
 Buy for Defense  
 How to Avoid War Hysteria  
 Red Cross Canteen Service  
 Spiritual Defense

## ENCOURAGEMENT GIVEN TO STUDENTS TO ENGAGE IN SOME FORM OF DEFENSE WORK DURING VACATION

- (1) Seniors of Home Economics to receive Red Cross Instructor Certificate authorizing them to give Nutrition and Canteen courses in their communities. Other students urged to further nutrition and canteen work in their own communities.
- (2) Committee of Student Defense Council, cooperating with personnel officers, is trying to line up positions in defense work and opportunities for volunteer services in the various States from which the students come.
- (3) In two colleges, opportunities are made known to students through literature, special defense bulletin board, and assembly programs.
- (4) Students have been directed to contact Civilian Defense Headquarters. Publicity has been given to such as are engaged in any type of defense work.
- (5) In seven colleges, students have been urged to continue defense work by accepting secretarial positions, by teaching Canteen and Nutrition courses.
- (6) Students are encouraged to register at shipyard offices, machine factories, and other places.

The results of this study reveal two important facts concerning the defense activities in Catholic Women's Colleges:

(1) that there is no activity suggested by the need of the present emergency which has not been undertaken by one or another of the colleges, and (2) that the colleges are most resourceful in their methods of securing the cooperation of students in the activities proposed.

A comparison between this report and the Report of the American Council on Education on the subject of Higher Education and National Defense will show that the Catholic Women's Colleges are as alert to the practical demands of our times as any of the representative non-sectarian colleges for women in the country.

## THE SERVICES THAT WOMEN'S COLLEGES ARE RENDERING IN THE EXISTENT EMERGENCY

### A SURVEY OF WOMEN'S COLLEGES IN THE WESTERN STATES

SISTER M THOMAS VAUGHAN, O P, PRESIDENT OF THE  
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For the past year much has been said and done by the young people of our nation about a "defense program." Committees have been formed in colleges and universities, problems which might arise in a national emergency have been considered, and there has been systematic planning for many crises. The general apathy which seemed to prevail among American youth when the struggle was beginning has disappeared and war effort is no longer an idea but has been translated into vigorous action. Young men and women are both eager to do their share. Patriotic fervor is arousing in them all their latent abilities and is urging them to acquire new skills. In our colleges for women, that zeal for national defense may be considered generally under two heads—the effort which is of an academic nature, and that which is entirely extracurricular. In the former group are courses frequently elective, such as certain phases of economics, history, government, geography, and natural sciences; in the latter a variety of activities. The present survey is an attempt to show what is being done by Catholic colleges for women in the West. The West is not as prolific as some other sections of the country in Catholic institutions of higher learning so our results are from eleven colleges only, one of them a junior college. For purposes of comparison reports are included from two secular colleges.

All the colleges to which questionnaires were sent responded promptly. These include College of the Holy Names, Oakland, College of the Holy Names, Spokane, College of St. Mary-of-the-Wasatch, Salt Lake City; Immaculate Heart College, Los Angeles, Marylhurst College, Oswego; Mills College, Oakland; Mount St. Mary's College,

Los Angeles; Notre Dame College, Belmont; San Francisco College for Women, San Francisco; Scripps College, Claremont, and our own, the Dominican College of San Rafael

These colleges range in enrollment from 56 to 616 students, and in location from southern California to eastern Washington, but in their cooperation in the war effort there is a gratifying unanimity, though their contributions to it are necessarily varied. Every college is doing something; some are doing a great deal. With two exceptions, the war work in each school is being supervised by a single person, usually the President. At one college, Mills, the President is assisted by a Faculty Council, while at another, San Francisco College for Women, a Faculty Council is in full charge. Only two of the colleges have an enrollment in excess of 300 students. It is significant that only these two, Mills and Immaculate Heart College, have made extensive changes in course offerings—changes made possible by larger staffs and student bodies, and ranging all the way from the additions (among others) of *Russian* and *Auto Mechanics* to *Portuguese* and *War-Time Marketing*. It is encouraging to note, however, that all the colleges, large and small, already include courses in American Institutions, in Spanish, and in other subjects which contribute to an understanding of the war, in their regular curricula.

The knowledge of basic techniques essential for civilian welfare in war time is being generally taught both to students and faculties. Every college which responded to the request for information is offering one or more courses in First Aid, with enrollments ranging from a single section of 35, to four sections of 143 students. Four of the colleges are teaching Home Nursing, four Nutrition, four the Air-Raid Wardens' course. These all aid in the development of campus morale, and are a real contribution of the colleges to the general morale as well.

Besides these organized classes for war work, there are all sorts of activities being carried on which individuals may do by themselves, or in cooperation with campus or local

Red Cross groups Thus two of the schools are helping with the preparation of surgical dressings, all report that students and faculty members are knitting as much as available supplies permit, all but two of the colleges are collecting books for the armed forces, and five of the college-student bodies are making social activities for service personnel a part of their war-time program Since nine of the reporting colleges are Catholic, it is important to note, also, that three of these are helping with linens for chaplains' kits, and that one is making rosaries for distribution by the chaplains.

These results are interesting, showing as they do the eagerness and enthusiasm of young Americans to work for their country and its ideals. Self-sacrifice is demanded by these activities, as they consume the leisure time of the students, but in the zeal and impetuosity of youth no effort is too difficult. In fact, there is a danger that too great interest in these extracurricular activities, fine as they are in themselves, may bring about a weakening of the regular academic work, which must, in the long run, be the real contribution of the colleges to the war effort As our nation's Chief Executive has said: "Later we shall need men and women of broad understanding and special aptitudes to serve as leaders of the generation which must manage the post-war world." Catholic colleges have a grave duty to prepare such leaders, for it is these young men and young women who, with their equipment of an education based on the teachings of Catholic Philosophy, will become members of a citizenship strong in the true principles of a democracy that recognizes God as its Supreme Leader.

## WOMEN IN DEFENSE WORK

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My report deals with the war activity of our Women in the Catholic Colleges of the Middle West and Southern States To procure this information, I either contacted the schools personally or mailed out questionnaires to 65-75 institutions. Fifty-six colleges responded

The colleges reported activities in many fields and to make my report more intelligible to you I have listed the work under five general heads, namely:

- (1) Economic
- (2) Entertainment
- (3) Red Cross Activities
- (4) Educational
- (5) Spiritual

I shall deal with each head separately and try to give a detailed picture from the material given to me To further clarify, I have divided the general heads into sub-heads. Under the general head *Economics* the following divisions are:

(1) Sale of defense stamps and bonds —One college has what it calls a Pearl Harbor Scholarship Fund This fund will be used to buy defense bonds and when the bonds mature the money will be used to furnish a scholarship for the daughter of some war victim This same college reports that they are building a flag with the contributions of defense stamps "Every ten-cent stamp bought is represented on the outline of an American flag by a red star These stars will furnish the red stripes of the flag The dollar stamps are represented by gold stars on a blue field When the flag is completed we intend to inscribe the names of the donors of the stars, and frame the flag as a memorial of the girls of 1942" One college reports that a designated group of students collects and classifies all information

relating to the defense activity on the campus, and makes of it a permanent record to be kept by the Archives Division for use by the future students.

*Conservation* of all paper, tin, tinfoil, coat hangers, bobby pins, and school supplies. One college lists the installation of a paper press in conjunction with the national salvage project. In this matter of Conservation, during Consumers Week held from March 2-9, several colleges report most enthusiastically on the work done. I am going to quote directly from one report given to me because it covers the field thoroughly. Meetings held at the college from March 2-5 dealt with the *Objectives of Consumers Week*, and the results of experiments. Round-table discussions treated Inflation, War Conservation for the College Girl, Wages, and Price Rises. An open meeting by fathers of the students was planned and held in the gymnasium. Men representing mail-order, household appliances, hosiery, meat packing, candy, lumber and paper industries discussed *The Consumer Meets Business*, geared, for War. Another college reporting on Consumers Week enclosed a letter from the Office of Price Administration, Washington, D. C., which requested that the posters made by the students be sent to Washington to be exhibited at a one-day conference of various Washington colleges. The letter also requested that the college give them permission to make photostatic copies of the poster, so that the Office would have them on file as examples of what students have done to contribute to the National Consumers Program. Various colleges are offering non-credit courses in Food and Nutrition in an effort to acquaint the students with the need for more careful budgeting, and the necessity for saving. One college writes, "That all may know the value of foods and learn how to prepare wholesome and tasteful meals with surplus products without sugar and other scarcity products, how to utilize cotton for most of their garments, and other household furnishings, we have arranged a series of lectures, movies, bulletin board, displays, and exhibits; we have also

a garden project to encourage the use of home-grown foods." One college suggests that all students take the Consumer Pledge which is "As a consumer in the total defense of democracy, I will do my part to make my home, my community, my country ready, efficient, and strong I will buy carefully, I will take good care of the things I have, I will waste nothing."

(2) Under the second head *Entertainment*, I have listed the following activities:

Students acting as hostesses in connection with U S O

Special parties planned for the soldiers at different Posts and Flying Fields under the auspices of the Catholic U. S. O

Special cultural programs presented by Choral Clubs, the Verse-speaking Choirs, and different student organizations to commemorate certain holidays and feasts

The collection of books for the Victory-Book Drive. One college has taken as its slogan, "Give the kind of book you would want to keep."

(3) Since all colleges reported activities in some form of the American Red Cross program I have listed them as follows:

Knitting.

Surgical-dressing classes.

First-Aid Classes. Development of first-aid instructors in the faculty, as well as the student body. One school has 34 qualified instructors ready and willing to serve the city in which it is located.

Instructional talks to students by fire chiefs on control of fires and air-raid preparation.

Regular air-raid drill

Course offered in Aviator Observers

Offer by the college of one of its dormitories which has a large bed capacity for use if the necessity should arise

Discussion of poisonous gas and a demonstration of how to protect one's self from these gases.

Donation to the blood bank.

Home-Nursing courses.



Police service.

One college reports 120 graduate nurses are being organized to leave with Base Hospital Unit 108.

As I said, there was 100 per cent cooperation with the *American Red Cross work*

Under the fourth head—*Education*—the following subdivisions are:

(1) Physical Education.

One college reports: "Physicians and other qualified persons give lectures on the importance of taking the proper precautions for preventing disease and safeguarding health especially during a period of war and immediately thereafter when civilian medical aid will be of necessity limited

Increased opportunities given the student body for various types of physical exercise

Short report on health topics are given at morning assembly.

Sports associations have organized hiking squads for students interested in acquiring physical fitness. Most of the colleges reported an intensified program of health and physical education as one of the best means to give full cooperation in war work.

The Home-Economics Department of one college contacted cafes and restaurants in its city and secured their cooperation in displaying posters and printing the State-food standard on their menu cards

One college is qualifying their Home-Economic graduates for canteen service Seventy-five per cent of the colleges contacted reported additional courses in Foods and Nutrition

The Department of *Nursing Education* in several of the colleges reported cooperation with the Federal Government in its endeavor to provide trained instructors and supervisors The education of these students is subsidized in part by a grant by the Federal Government. One college reported additional courses in Nursing and Refresher

courses, for registered nurses under Government supervision and direction

The *Social-Sciences Department* of several institutions are offering supplementary courses in American Government, Latin-American History, and Theories of International Peace

One college suggests that every girl be a member of a discussion group

Many colleges list round-table talks on the following subjects:

Citizenship Problems

Review of Geography, especially latitude, longitude, airways, platting or locating positions, reading and interpreting maps, noting of shift in political boundaries

Current Events.

Recreational activities for the young and aged

Reconstruction plans after the war

Analysis of News Reports.

Planning of Good-Will and Radio Programs I would like to quote directly from one report concerning the Radio Program: "The purpose of the programs is to inform the public of our defense work, to suggest civilian-defense activities, and to promote good will. The programs will be varied by using campus talent. Spanish and Portuguese will be used in some of the good-will programs. At least one of the programs will be recorded and rebroadcast to South American countries."

Another college reports that many of the faculty members have addressed groups on subjects pertinent to the needs of war time, such as the role of Religion in a Crisis, Health, Educational Changes in the Future. Recreation for Endurance, the teaching of women to make their own clothes, to budget their possible expenditures economically, and to prepare nutritious food. The students have participated in these community projects by staging demonstrations, giving exhibits, and addressing groups within the city.

The Department of Mathematics in one college reports the making of graphs and of personnel records

In connection with the course on Contemporary Affairs, one college has "a corps of Minute Men, which has been picked by the division in *Education for Democracy* from the student body, to give one-minute speeches, on American Documents, in classes and in other divisions of defense activity."

Refugee students are given complete scholarships.

Daily bulletins are posted to keep faculty and students informed of war conditions, and Government recommendations

A Democracy Club was reported by one college whose object is to study the advantages of a true democracy.

Most of the colleges reported lectures for students by outstanding speakers on important defense issues, and forum discussions with citizens on pertinent subjects

Statistical data on civil service and defense employment for college students is presented by a committee to the student body.

One college reports *under the head of clerical work*, Spanish and Portuguese Short-hand Courses, dictation, and transcription.

Some of the colleges favored an accelerated program, others did not, but all were of the opinion that a sane continuation of the student's college life was the best fundamental defense program.

Two colleges reported night classes held for soldiers conducted by lay faculty in one of the college halls and also late evening classes in History, Economics, and Sociology, to instruct adult students in such subjects as prove beneficial in war-time conditions

Under the *Spiritual Defense Program*, I have listed the following:

Special prayers for the Country and Peace.

The daily Holy Hour as recommended by Monsignor Fulton Sheen.

A series of weekly lectures on Catholic life for the purpose of developing defense morale.

Daily recitation of the Rosary for Peace.

A *Chaplain Aid Society*, whose object it is to prepare vestments and linen for the priests in service.

Volunteer work in *settlements* and *Thomist groups*.

Sending Catholic literature to the Catholic Chaplains for distribution among the soldiers.

Collection of rosaries and medals for soldiers.

Daily adoration of the Blessed Sacrament from eight to four in quarter-hour periods—time to be spent in praying for victory and a just peace. Periods are charted and students sign up for one or more periods a day. A rather unique plan was adopted by one college, called the *Victory Legion*, which has three degrees, the *Victory Legion* whose recruits keep the daily holy hour including Mass and Holy Communion—the *Defense Legion* whose recruits attend Mass and Holy Communion three times a week, and the *Auxiliary Corps* which requires 10 minutes daily mental prayer and Mass and Holy Communion once a week.

Several of the colleges reported the establishment of the Living Cross, a spiritual defense plan to care for the spiritual needs of our soldiers, as the Red Cross does for the material.

I do hope that I have made my report clear to you, because the work being done by our Catholic college women seems to me to be magnificent. As one of the students expressed it: *We can best help our country, by intelligent work and sincere prayer.* Thank you.

## AN HISTORICAL SURVEY: THE PRESENT SYSTEM 8-4-4 AND HOW IT CAME INTO FORCE

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It is not easy to deal with the educational events of over three hundred years in the course of ten minutes. This treatment of the development of the 8-4-4 system is, because of limitations of time and space, liable to be quite sketchy. Dates have been omitted from the discussion as much as possible. Developments which are well known to those present have not been treated. In the course of my readings I have again discovered how inaccurate historians of American education can be. Some years ago, in a study of the secondary school, I found so many conflicting dates for the famous Kalamazoo case that I decided thereafter to consult only primary sources where an important date might be involved. This may account in part for my unwillingness to use dates freely.

In the early 1900's I passed through a system of schools in Massachusetts which boasted a ninth grade. For the life of me, I cannot yet figure out why a ninth grade was considered necessary. I had mastered everything worth while by the end of the seventh. The next two years were spent in developing certain undesirable social proclivities which were a source of trouble for principals and teachers who were unfortunate enough to have me under their direction. In desperation and with a parting blast covering my future whereabouts, the principal finally transferred me to a school on the other side of the city. I did not overcome my distaste for school subjects until the third year of high school. By a strange coincidence, the year I graduated from the ninth grade the entire system was put on an eight-grade basis. It is evident that I am in a mood to discuss the 8-4-4 plan.

The Middle West is the great social-science laboratory of America. Here the radicalism of the West and the conser-

vatism of the East meet and produce happy results. Many political and social reforms of far-reaching importance were first tried and proved effective in this region. The ferment is still working. President Hutchins occasionally disturbs the slumbers of the indifferent and the intrenched with his criticisms of anti-intellectualism, general education, and scholastic meandering. Some of us should also remember that the most effective criticisms of the present organization of American Catholic education have been written by professors of mid-western Catholic universities—Father W. Kane, S J, of Loyola University, Chicago; Father William J McGucken, S J, of St. Louis, and Father William F Cunningham, C S C, of Notre Dame. No section of the country has done more to promote reorganization at all levels. This is especially true of secondary education.

The early elementary school was an outgrowth of attempts by individuals or church groups to provide instruction in reading and the elements of religion. One may say with a reasonable degree of certainty that the public elementary school developed from the colonial school of Massachusetts, an institution which found prototypes in the parochial schools maintained by different denominations in Pennsylvania, Maryland, and other middle states. Up to almost the close of the first half of the nineteenth century, the typical public school was ungraded and in session for only a short term. Generally, it had no connection with the Latin grammar school, the next higher unit. Burns and Kohlbrenner<sup>1</sup> say that by the outbreak of the Revolution some seventy schools had been established by the Church. Instruction was seldom carried beyond the elementary level. The length of the elementary school from the beginning was determined by the degree of training of the teacher, the economic resources of the community, or the transportation facilities available. In 1800, the aver-

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<sup>1</sup> J A Burns and B J Kohlbrenner, *A History of Catholic Education in the United States*, p 40. Benziger Brothers, 1937

age American citizen spent 80 days in school. By 1840, the average had risen to 208, and by 1870, it had increased to 582. The first eight-grade elementary school was established in 1848 in Massachusetts. Here we have the first unit devoted exclusively to elementary education. Grading had been introduced in the latter part of the first half of the nineteenth century and by 1870 practically all school systems in the United States had adopted the practice.<sup>2</sup> It is worth noting that the sharp increase in schooling, from 208 to 582 days, occurred during the period when grading was being adopted on a wide scale. The three R's still made up the core of the curriculum. History, literature, and geography were given little attention. The development of the Catholic parochial school during this period closely paralleled its public prototype.

The graded elementary school reflects the American genius for organization. The chief goal from the beginning has been to provide a satisfactory elementary-school education for an increasing school population as economically as possible. "The desired goal appeared to be the installation of smoothly operating machinery with which a large student body could be handled with ease, order, and efficiency." It is only reasonable to expect that in time the grades would be considered as distinct units or compartments rather than convenient designations for successive steps in a progressive development. Recent studies seem to indicate that the work of the elementary school may be completed in an organization which includes a kindergarten and grades one to six as an elementary unit. We can say with certainty that there is no typical pattern for the organization of the elementary school at the present time. Some include a kindergarten and eight grades, others, a kindergarten and seven grades, and still others, a kindergarten and six grades. The traditional plan made for

<sup>2</sup> W. C. Reavis, P. R. Pierce, and E. H. Stullken, *The Elementary School: Its Organization and Administration*, pp. 1-3. University of Chicago Press, 1932.

simplicity in pupil administration; but it proved inflexible when adjustments were required because of a richer program of instruction. Many are now willing to admit that organization is only a means to an end. How can reasonable men adopt any other attitude when the record shows that, no matter how many years in the unit, elementary education is generally completed by the sixth grade?

The influence of England on American education is nowhere more evident than in the secondary field. The Latin grammar school was well established in England during the reign of Elizabeth. It was transplanted to the American colonies. The demands of a new day required a new type of institution, the academy. It filled a temporary need through providing a broader curriculum, but it did not satisfy the democratic ideal. Many of the earlier courses in the academy were three or four years in length. As time passed, the four-year period became the norm of practice. In time, the academy gave way to the public high school. Favorable legislation encouraged the organization of public high schools and the effect was soon felt in the Catholic field. Pastors extended their elementary-school offerings and the number of Catholic high schools increased rapidly. Three- and five-year high schools were not uncommon in early days of the movement. The four-year unit gradually won general approval. The popularization of secondary education has been chiefly responsible for the rapid development of the American high school. Grizzel aptly terms it "the legal successor to the Latin grammar school and the natural offspring of the academy."

Generous provision for the differentiated needs of students developed an increasing multiplicity of subjects. In time the spread became so great that a later critic could justifiably refer to the program of studies as "a rope of sand." Here we see the disastrous effects of lack of definite objectives. In trying to fit students for any business or station in life the new unit destroyed its own usefulness. The problem of a common school had been solved, but it



could not serve the needs of all pupils. Our blind faith in organization had led us into another blind alley. The serious problems that now remain untouched in the field of secondary education show that we are still shadow boxing and quite unwilling to face reality.

The American college is in a sense the offspring of European colleges. The founders of American institutions had received their education abroad and the early programs were patterned largely on European practices. For many years Catholic colleges offered secondary instruction, and in some isolated cases even elementary grades were included in the organization. The six-year course at Notre Dame University persisted until 1863, and the separation of secondary and collegiate instruction in Jesuit institutions did not occur until about 1910. The college in time developed into a four-year institution operating as an independent unit or as part of a university, offering undergraduate courses leading to the first degree. Recently, in many sections of the country the junior college has taken over the first two years of the program, providing general and semi-professional instruction for reasons well known to most of us. The record shows that our institutions of higher learning have followed the pattern of development characteristic of secular colleges and universities.

The length of each unit was definitely fixed by the last quarter of the nineteenth century. The normal plan provided for an eight-year elementary school, a four-year high school, and a four-year college. Father William F. Cunningham, C.S.C.,<sup>3</sup> in his excellent discussion of what he calls "the American educational ladder" states that this was "the first great American contribution to education, a single system offering educational opportunity to every student from the elementary school at the bottom to the university schools at the top, limited only by his ability to advance himself within the system." But he has his tongue

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<sup>3</sup> W. F. Cunningham, C.S.C., *Pivotal Problems of Education*, p. 348. Macmillan, 1940.

in his cheek when he says so. At least the educational opportunity exists in theory. The system does not approach perfection. Reorganization is under consideration. Perhaps we have at last reached the stage where we are willing to admit that the rungs in our single-ladder plan might be spaced differently, or that the student might be compelled to stretch himself a little more in reaching for the next rung. We might even be able to knock out a rung or two without losing the student. It is a healthy turn of affairs. Yet Briggs<sup>4</sup> says that innovations must be tacked on to existing programs because educators are too satisfied with tradition. "Any proposal for radical reform meets the hostility of the great majority of those who are vaguely satisfied with the *status quo*." He also says that "educators" have produced more "facts" and done less with them than any other body of men that compose a profession.

<sup>4</sup> Thomas H. Briggs, *Secondary Education*, pp. 554-555. Macmillan, 1933.

## REORGANIZATION OF THE SCHOOL SYSTEM

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The historical development of the 8-4 division of the school system has just been placed before you. This arrangement of eight years of elementary school followed by four years of high school is designated in educational literature as the regular, the traditional, or the conventional division of the school system. It suffered its first shock in 1888 in a speech by President Charles W. Eliot of Harvard University and its second jolt in 1893 in a report of the famous Committee of Ten. These educational insurgents argued that such subjects as algebra, geometry, natural science, and foreign language should be introduced in the upper elementary grades. For this purpose they proposed that the high school be extended downward to include the eighth and even the seventh grades. In time some school systems took the suggestion. They shortened the period of elementary training and lengthened the secondary school. Some divided the secondary school into two units, the junior and the senior. The combination of grades 7, 8, and 9 into a separate unit marks the birth of the standard junior high school.

### MEANING OF REORGANIZATION

Any deviation from the traditional 8-4 division of the school system is honored with the name of reorganization. The resulting educational units are called reorganized schools. The reorganization movement has given rise to a variety of divisions such as the 6-6, the 6-3-3, the 6-2-4, the 5-3-4, etc. There are now 29 different types of organization in the United States. (Office of Education: "Biennial Survey of Education in the U S" 1936-38, p 8.) Of these various plans 19 are represented in Texas and 18 in Georgia. In contrast, Delaware, Louisiana, and Rhode Island have but six different types. Of course, the prevail-

ing patterns in the nation are the 6-3-3, the 6-6 undivided, and the 6-6 with junior-senior units under one head.

The movement to reorganize high schools is no longer an experiment. It has effected a permanent and desirable change in school organization. Since it took firm root in 1910, it has rapidly spread over the whole country. In a period of thirty years more than 9,500 reorganized schools have been established in the United States and they now enroll 45 per cent of the pupils in grades 7-12 inclusive. True, the reorganization movement slackened during the early thirties, the dark days of the depression; and the junior high school, as a three-year independent unit, has lagged since that time. But the 6-6 undivided plan and the 6-6 organization with separate junior-senior units under one principal have continued to multiply with remarkable celerity. The Federal statistics show that during the four-year period 1934-1938, the number of reorganized high schools increased from 6,639 to 9,534, while the number of conventional high schools fell from 16,574 to 15,056. This is the first time in the history of American education that the gross number of regular four-year high schools diminished over a period of time. (Biennial Survey, p. 8)

#### PRIVATE SCHOOLS CONSERVATIVE

Sad to say, the private and parochial schools of the United States have taken little part in the reorganization of secondary education. Poverty has imposed on most of them a conservative, and sometimes reactionary, policy. It seems they cannot afford to make an experiment any more than a mistake. Their true plight was revealed in the National Survey of Secondary Education completed in 1932 at a cost of \$225,000 under the direction of the Office of Education of the U. S. Monograph No. 5, p. 85, of the Survey states in substance: "Reports were received from 705 private schools situated in all sections of the country. A careful analysis of the reports reveals that a few private schools have adopted forms of grade grouping correspond-

ing to reorganized public schools, but even these give scant evidence of systematic reorganization as reorganization is interpreted in public-school systems. The internal organization of most private schools including those that have departed from the traditional form is in certain major respects less flexible and comprehensive than that of even the average conventional public school included in the survey." Thus and so, do others see and judge us. Thus and so, do the authors of the National Survey of 1932 sum up our contribution to secondary education.

Yet some Catholic schools have participated in the reorganization movement; for example, the Boys Town School in the Diocese of Omaha, which is conducted under diocesan supervision by the Brothers of the Christian Schools, has introduced a 2-4 organization with a preparatory class for retarded and deficient pupils who cannot do seventh-grade work. The junior high-school unit consisting of grades 7-8 is completely departmentalized and offers a general education curriculum with seven 40-minute periods a day. Only over-age and inferior pupils in the junior high school are allowed to elect courses in the trades and industries. The teachers function exclusively within their educational unit. The senior high school consisting of grades 9-12 offers multiple curricula, namely, general, scientific, commercial, and industrial. In each curriculum most courses are required, but there are some electives. The pupils carry five studies including religion. Since the junior and senior high schools are administered by one principal there is close articulation between the two units and the guidance service, which is so important to homeless or neglected boys, is integrated and unified for the entire school organization.

#### COMPETITION WITH PARISH SCHOOL

The reorganization of tax-supported high schools has in many places increased the competition between parochial and public schools. The junior high school is an institution with many captivating external embellishments. In its ideal form it is housed in a separate building with library.

science laboratory, work shop, assembly room, and gymnasium Pupils are admitted and promoted largely on their scores in standardized tests The instructional set-up is departmentalized and pupils usually work with six different teachers in the seventh and eighth grades and five in the ninth The program of studies offers multiple curricula or an assortment of constants and variables with a growing number of electives from year to year such as music, art, foreign language, physical training, home economics, and industrial arts A rich program of extracurricular activities includes home-room organizations, club programs, athletics, dramatics, social affairs, assembly programs, school publications, and musical organizations All these features appeal to the parents and children alike So in communities where there are flourishing junior high schools, it is a problem for the parish schools to hold all their pupils after they have completed the sixth grade There is a strong temptation to transfer to the public junior high school with all its seeming advantages There are three towns in our diocese where the Catholic schools had to face this problem Fortunately, two of the parishes were strong enough to establish their own high schools, but the third lacked the Catholic population and the funds to effect this solution of the problem The diocesan authorities urged the pastor of this parish to establish a nine-year school organized on the 6-3 plan It is thought that grades 7-9 could be organized after the fashion of a junior high school and a rich general education curriculum could be offered upon the completion of which the pupils could transfer to the public senior high school

#### JUNIOR-COLLEGE MOVEMENT

The secondary school has not only extended downward into the elementary grades, in recent years it has expanded upward into the college Or to put it another way, the college has extended downward into the high school. This tendency is a child or companion of the junior-college move-

ment that has spread over the country during the last three decades. A majority of the junior colleges have been housed in the same building with high-school departments. In many cases school authorities tried to fuse the two units. At least one-fourth of the public junior colleges are now integrated to some extent with one or more high-school grades. Indeed, this is a reversion to a plan which obtained years ago. Many of us attended high school and college in an institution where both units were combined under one dean. But when such an institution in this area of the country sought accreditation to the North Central Association it had to comply with the famous old standard 13 which read: "A college should not maintain a secondary school as part of its college organization." But in 1934, after nineteen years of experience, the Association began to question the value of complete separation imposed by standard 13 and decided: "The liberty to integrate the whole or part of a secondary school with a higher institution will be permitted."

In 1935 I was appointed to a North Central Committee that was directed to study the problem of accrediting the combined high school and junior college as an organized whole. I thought for a time that our minor seminaries and community teacher-training institutions might be interested in obtaining accreditation as a combined high school and junior college. I was surprised to find the apathy with which they viewed the plan. I suspect that they looked upon such a union as a hybrid or a mixed-marriage, or perhaps they thought it would contribute more to the dignity of their school to be accredited as a junior college by the Commission on Institutions of Higher Education. Even the public institutions in the North Central territory hesitated to pursue the plan, for in 1938 the Chairmen in the twenty states reported only six high schools that were combined or integrated in some degree with a junior college. As you might expect our Committee had little work to do. Its functions were soon transferred to other shoulders. But in the

last few years the movement to combine high school and junior college has flourished. This is reflected in the action taken last year by the North Central Association when it decided that type II junior colleges, that is, those integrated with the upper grades of high school, were to be examined and recommended for accreditation to the Association by representatives of both the Commission on Secondary Schools and the Commission on Institutions of Higher Education.

Many educators are of the opinion that the 6-4-4 pattern is the ideal division of our American school system. Experiments have indicated that the combined junior college and high school saves time and simplifies school organization. In Joliet, Ill., the Township High School and Junior College endeavored to eliminate the duplication found in high-school and college Chemistry courses. Superior high-school Seniors were admitted to the college Chemistry course and did better than their college classmates in the tests that were administered from time to time. As early as 1919 the Laboratory Schools at the University of Chicago permitted superior high-school pupils to take Junior-College courses for credit toward a bachelor's degree. This privilege first allowed in English was later extended to history, mathematics, French, and business administration. In 1933 the college was given jurisdiction over the last two years of high school and since then efforts have been made to consolidate courses, eliminate duplication, and accelerate promotion so that the whole program of education, elementary, secondary, and college will be both shorter and more enriched. The University of Chicago has now definitely established a 6-4-4 organization.

Happy to say, St. Xavier's College and Academy in Chicago made a similar experiment beginning back in 1935. The college incorporated in its instruction program the last two years of high school. The college faculty taught both high-school and college students in the same class. However, the high-school pupils were excluded from the college



extracurricular program. Moreover, they had homerooms and wore uniforms. The high-school pupils showed up well in the college classes but were given only high-school credit for their work. Obviously, this plan which is still in operation aims to keep gifted pupils working at full capacity.

In 1928 the Board of Education at Pasadena, Calif., went "all out" for the 6-4-4 plan of organization. The combined junior college and senior high school was administered by one head who assigned the members of the highly trained teaching-staff to the classes in the higher or lower division of the unit as he saw fit. Through special arrangement with the University of California, twelfth-grade pupils were allowed during the second semester to pursue college courses for college credit. While the traditional division between the high-school- and college-instruction program constituted a grave obstacle to the integration of the curriculum, this institution did make some progress in this direction, particularly in articulating the courses in a given field of subject-matter.

Many other experiments have been conducted in various parts of the country. Some of them are described in detail in the 1932 National Survey of Secondary Education. They all indicate a dissatisfaction with the traditional division of our educational system and give evidence of a sincere desire and honest effort to work out an improved type of organization.

#### WHAT LIES AHEAD

What lies ahead particularly in view of the changes the war is bound to make, no one can now say for sure. Back in 1933 Charles H. Judd, then of the University of Chicago, ventured a prediction on the future organization of American schools in his book *Problems of Education in the U. S.* He envisaged a primary division consisting of grades 1-3, preceded in the more progressive communities by a kindergarten or even a nursery school. This primary school will be followed by three years of training in which the reading

and number skills will be consolidated. At about twelve years of age the child will enter the secondary division which according to his concept now includes junior and senior high school and junior college but which through better organization and more effective instruction will be reduced to six years. In this secondary division general education will be completed and pupils will be prepared for practical life at the age of eighteen. Following this, opportunities will be provided for advanced education of the university type and general graduate study for those who wish to become scholars and specialists.

Whether Doctor Judd is a true prophet or not, only time will tell. But those of us who are connected with Catholic schools can cherish the conviction that educational progress is not measured by change in organization alone. It is an improvement in the product, rather than a change in the machine which makes it, that really counts. There is grave danger that treatment of the educational body may lead to neglect of the educational soul, that a modification of the external form may be mistaken for an improvement in the vital substance. We hope that American educators who are constantly tampering with the external organization will not forget that it is the pupil, rather than the school, that matters.

## PRACTICAL DIFFICULTIES OF ANY MODIFICATION OF THE PRESENT ORGANIZATION

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REV JOHN J VOIGHT, A M, ASSISTANT SUPERINTENDENT  
OF SCHOOLS, ARCHDIOCESE OF NEW YORK, N Y

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From the title it might appear that I am a defender of the *status quo* in education. The fact that my task is to point out practical difficulties does not imply that most of those which I shall offer cannot be worked out through the intelligent cooperation of all parties involved. It is dangerous to tinker with present system—unless a comprehensive, well-thought out, over-all program including all levels of education can be worked out.

When I was asked to discuss this topic it was immediately obvious that the present war situation with all that it entails has made us all sit back and ask ourselves some pertinent questions about our entire educational form of organization. The college people because of recent developments have perhaps been hardest pressed and most vitally affected inasmuch as an increasing demand has been made for men and women trained in technical skills and in professions essential to total war. This together with the consequent demand for preparing men and women for such service at the earliest possible time—prior to the induction through selective service at the age of 20—makes it necessary for all to examine the various parts of the education ladder to think through how this can be made possible.

As the result of this pressure which will undoubtedly increase, all institutions of higher learning are giving immediate consideration to ways and means for accelerating the progress of students through the extension of the annual period of instruction and are attempting to make such adjustments of the curricular as may be consistent with national needs and with educational standards as may be possible with available resources.

No doubt the present war situation is responsible for

bringing this matter of total reorganization to the fore this afternoon. I should like to point out, however, that even if the present emergency were non-existent, the topic for discussion would still stand as one of the most important and most formidable problems facing Catholic educators today. This important question of reorganization has every right to be discussed and studied on its own merits both from the viewpoint of the tremendous social and economic changes that have taken place in American life and also from the viewpoint of the significant and far-reaching experiments which are being performed in the national field of secondary education.

It is obvious that any plan of reorganization that we may consider practicable and adoptable to the general framework of our educational structure cannot be organized or cannot exist apart from the predominant type of public education organized and established on a national basis. Our educational system does not operate or function in a vacuum. Therefore, the whole educational system should be examined thoughtfully and critically from time to time both with reference to our cardinal objectives and to what the system as a whole is actually achieving.

Before any plans for the reorganization of Catholic education can be intelligently discussed, a thorough and extensive study and evaluation of our entire system is needed in terms of our Catholic philosophy of education, together with its principles and objectives, as related to present-day life in our country. In my judgment the greatest task facing Catholic educators today is to set forth in clear, concise terms the respective roles to be played by elementary, secondary, and collegiate education in the light of the present demands for acceleration, and, what is more important, in the light of certain significant facts and figures which have troubled a number of Catholic educators long years prior to the happenings at Pearl Harbor. To list but a few basic issues:

(1) Should our school program be restricted solely to highly selective groups?

(2) What type of reorganization would make possible the extension of educational opportunities to more Catholic pupils on all educational levels? This is a most vital question because at the present time our Catholic parish schools are providing educational opportunities for only one-half of our children of elementary-school age; our high schools are taking care of approximately 15 per cent of our total Catholic-youth population, while our colleges are educating slightly less than 10 per cent of all Catholic young men and women in this country.

To investigate such problems and others too numerous to mention, I would recommend the establishment of a national committee of prominent Catholic educators from all school levels who would have the aid and assistance of outstanding specialists in particular areas and who would give their full time and assistance to this tremendous problem. In the light of their findings and recommendations, then and only then, would it be possible to set forth a program of reorganization which would have meaning and significance.

The establishment of a committee of this type on a national scale presents many and almost innumerable difficulties and for this reason I believe it to be a major obstacle to be cleared before any modifications of the existing educational structure can be intelligently discussed.

Since it is my task to point out major difficulties or obstacles which would stand in the way of radical changes in our present organization, it is necessary for me to know what proposed changes are recommended. Inasmuch as I have received no directions to center my observations around a definite and specific plan, I have proceeded on the assumption that it would be both wise and logical for me to select a plan which in my judgment embodies the basic elements of all plans, which appears most likely to become the predominant pattern of public-school education and

which at the same time offers a number of favorable possibilities for wide use among Catholic educators

For these reasons I have selected the 6-4-4 plan which I shall now attempt to use as the springboard for my observations.

This plan, as I believe it will develop, will reach down to include the kindergarten and in all likelihood the nursery school. This plan could thus be tagged N-K-6-4-4.

(1) The six years of elementary school has for its objective the mastery of the tool subjects

(2) The secondary school which all pupils must attend will offer a program of general education which will make provision for the various interests, needs, and abilities of the individual pupils.

(3) The college will offer a four-year course for those going on for the bachelor's degree and will at the same time offer terminal courses of one, two, or three years for those who plan to secure employment immediately upon completion of their work. In other words, the college will offer a line of differential courses in keeping with the vocational outlook of its students. The college will thus handle the vocational and technical phases of the school program and by so doing will provide opportunities for the most neglected segment of our youth—those between the ages of 17 and 20 who are unable or who do not desire to pursue higher education.

#### PRACTICAL DIFFICULTIES INVOLVED IN THE ADOPTION OF THE 6-4-4 PLAN

(1) Extension of nursery and kindergarten schools as part of the common school system will make it necessary for the training of Catholic teachers for these levels. Most Catholic teachers are opposed to any attempts made to remove the child at an early age from the wholesome environment of the home. The struggle for the child may make it imperative to open such schools in opposition to those sponsored by the public-school system. Such action

will necessarily demand more teachers with additional expenditures for their training

(2) Strong opposition will undoubtedly be encountered in the attempt to reduce the elementary school from 8 to 6 years. It is my feeling that this can be accomplished by more intelligent planning of courses of study worked out with an eye toward the work to be accomplished on both the secondary and collegiate levels.

(3) School-building facilities will in some measure have to be adapted to nursery and kindergarten programs. Extensive renovations may be involved.

(4) The parish school would have the pupil for only six years in place of the present eight. There would always be the danger that pupils upon graduation would enter public secondary schools. This would be true if no provision is made to extend our existing secondary-school facilities. It cannot be denied that a 6-year school will offer opportunities to more children than an 8-year program, although the latter does have the advantage in that it keeps its pupils for an additional two years.

(5) Under the 6-4-4 plan the middle unit or secondary school will have to develop improved systems of counselling and guidance so that the curriculum to be followed by the pupil when he has completed his secondary education will be adapted to his abilities, interests, and vocational outlook. The development of such a guidance program constitutes a real challenge to those engaged on this level.

(6) In the secondary school, art, music, and physical training should have a definite and well-defined part to play in the total school program.

(7) Tremendous task of re-educating thousands of teachers in the new program. This would involve a considerable amount of expenditures. Teacher-training programs are expensive.

(8) Colleges would be called upon to provide technical and vocational training. This would involve extensive and

far-reaching changes, but at the same time would offer to them a larger field from which to draw their students

(9) The greatest obstacle to the proposed plan would be the many difficulties involved in the setting-up of a national committee, freed from other responsibilities, and properly financed to study our present structure critically and objectively

(10) Finally, how will this new type of reorganization be launched? No one will deny that no plan could even be successfully installed without the united and concentrated effort on the part of the hierarchy, together with the necessary sympathy and cooperation of the thousand and one interested groups who will be in some way or other affected.



## THE NAVY AND THE SCHOOLS

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LIEUTENANT WILLIAM EXTON, JR, TRAINING DIVISION,  
BUREAU OF NAVIGATION, NAVY DEPARTMENT,  
WASHINGTON, D. C

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As you have been told by your Chairman, Father Stanford is now engaged in assisting the Navy in the introduction of the V-1 Approved college program, his work principally having to do with colleges in Pennsylvania. He is one of five educators who have been of very great assistance to the Navy in developing that program. I am very honored to have the privilege of trying to take his place.

The Navy has always been a volunteer service. There has never been in the Navy a selectee nor a draftee. That is still true today. The Army is a mass organization and must depend upon millions of citizens in time of emergency. There is a need in general for less skill on the part of these citizens. There is in effect a citizen Army. What these men who make up the Army require is almost a year in order to acquire some professional skill. The Navy is a professional service. One instance of this might be the fact that the normal minimum enlistment period is six years, on the theory that only in a period of that length can the Navy receive service that will justify the expense of long and careful training. The weapons and the technicalities used in today's warfare are still more complicated and involved than they have been even in the immediate past. We in the United States have always taken pride in our technological ability and that ability is certainly capable of devising efficient engines of destruction in the war. These engines are more complicated than any yet devised and they require for their operation men of skill. I am, of course, not saying new things to you.

You may ask, "What have these facts to do with National Defense?" Being educators, and by that very fact cloistered

(and I use this word with no religious implication of any sort) you may ask, "What shall be our part in this total war?" It is impossible, of course, to cloister any part of the nation which engages in total war. Your pupils are the major national asset for the carrying on of the war. They are our manpower, manpower that is not to be weighed in terms of tanks, machine guns, and mechanical weapons of war. They constitute a manpower that is irreplaceable. That statement is true for this country as well as for any other country. There are always more weapons, more iron and more coal but not always more men. What we need are men to wield the weapons as Americans should wield those weapons, and I speak to you as a military man. Perhaps you are not accustomed to these ideas. I have to be familiar with them. I am, of course, not reminding any one of his duty as a citizen. We are all in the same boat and we all have to paddle it. The Navy has been and will be our first line of defense. What we in the Navy need should then be your first concern.

We need minds in healthy strong bodies capable of receiving and profiting from technical training. We are not asking you to do any of this training. Those who have the equipment and whose students can profit from this training, and who wish to give some of this training, will certainly receive from us a "Bless you."

For the general college level we make no specific requirements. We say "Give us men." We cannot say "Give us women" for this is the Navy. We want men who express themselves clearly and succinctly and who understand clear and precise and succinct English. There is not and never has been a substitute for incisive thought. That is the most important thing of all.

A Navy man is concerned primarily with S-P-A-T-I-A-L relations; to be definite, the relations between a gun, a projectile, and a target. It might well be the enemy's gun and your student who is the target. Or it might be your student and the enemy who is the target. These relationships are

expressed in the language of mathematics. Those who talk the language of mathematics best are those who come home. I do not wish to be unnecessarily picturesque to drive home my point but I have frequently used this illustration:

Suppose this to be a bridge of a ship which is attacked by bombing planes. Those planes fly at a rate of 300 miles per hour. Between the time that they are sighted by the best eyes, using the best glasses, and the time that the bombs are released there transpire but very few seconds. If the plane is not hit within a few seconds the bombs are released. If the plane is hit later the result may be bad for the plane but it does not stop the bombs. The bomb may or may not hit you but your best chance of escape is to stop the plane before it has a chance to release the bombs. Your student would be handling an anti-aircraft gun on this battleship and aiming at the bomber. The results depend on algebra and trigonometry. If he returns you will deserve some of the praise. If he fails to return you deserve some of the blame.

You should offer enough mathematics, at least a minimum of one year of college mathematics, to enable them to learn to control these guns. A student must understand mathematics and not just pass an examination. When we get them they will need their mathematics. I have to talk to you as officials of colleges and universities. The Navy does not teach academic nor cultural subjects. It is primarily interested in giving technical training. If the Navy taught cultural subjects you as educators would have a definite reason to wonder why we were infringing on your field.

We come to you not to tell you what to do, but to tell you what we need. To tell you what you can do for your Navy and for yourself. Modern military science involves many aspects of physical science. Students whom we train should have at least one year of college science. This is of great value to an enlisted man. It is absolutely essential for an officer.

Physical fitness is obviously a prerequisite if men and officers are to be keen and sharp and able to endure things in time of war. The Navy believes that the colleges now hold the most important pool of pre-selected manpower and that they will continue to hold it. The Navy believes that it is easier and better to draw officer material from colleges than to secure this material in any other way. That is the principal reason for the embarkation upon the V-1 program. The basis for this program I will explain now.

To date, the principal classes of training for Naval officers have been the V-5 and V-7 program. V-5 you recognize, of course, as the Naval Aviation Cadet training program, and V-7 the program for the training of deck officers. In V-5 the young man must qualify physically and educationally to be a pilot, and upon completion of his specialized and technical training, given him after two years of college work, he is commissioned as an Ensign in the United States Naval Reserve. A prerequisite for the V-7 program is graduation from college. The candidate must have four years, or the equivalent, and I mean the equivalent in college training. He must have a college education and he must have a bachelor's degree. He must have a minimum of plane trigonometry. Upon the completion of four months of specialized training he is then commissioned for deck duty.

In these two courses, therefore, the V-5 and V-7, college men are urgently needed. We have been getting V-5 and V-7 men, thousands and thousands of them in fact, who have been flying and fighting men and who have been coming directly from the colleges. In training them we find some courses have definite bearing upon their success with us. If you wish to give them opportunities to become officers in your Navy you may signify to the Bureau of Navigation your desire to participate in the new program, the V-1 program, to be initiated at the end of this school year. You must submit to the Bureau of Navigation your curriculum. A minimum requirement is one year of college mathematics, one year of college physics is necessary and

there must be a program of physical fitness. Beyond that the only requirement is that a man's standing is sufficiently high. You must give us logical men.

At the end of one year we shall give to those in the V-1 program an examination of the objective type comparable to intelligence tests with which you are all familiar. It will not be a difficult test. It will measure mental aptitude and determine the way in which candidates would follow the program for officer's training. The first examination will be given approximately one year from now. Freshmen enrolled in your colleges up to next fall, and who enroll in the V-1 program, become apprentice seamen class V-1 and are permitted to continue their education for at least two years. That permission is extended to them by the Navy. They receive no pay nor subsidy. They are not on active duty. They are apprentice seamen. They have an opportunity to complete their education and to become officers. They will be enabled to complete at least their sophomore year. Before the end of their sophomore year they must take an objective type examination. On the basis of the results of the examination we will determine whether or not they will continue. There are a large majority of incoming Freshmen dropped by the colleges themselves. We do not plan to drop many of those enrolled in the V-1 program, believing that this will be taken care of by the college itself.

Statistics indicate that over 50 per cent of incoming Freshmen drop out by the end of their sophomore year, hence, the Navy plans to enroll 80,000 V-1 candidates but to make only 35,000 of them officers. We do not wish to have 45,000 seamen, but statistically we know that not all would be qualified for officers.

Those who do qualify may choose V-5 or V-7. The V-7 men will complete their education and get their degrees. Those who do not pass the objective type examinations, or who do not satisfy you, or who have to drop out of school for any reason whatsoever, are immediately enlisted as apprentice seamen. We want them as officers. If they

drop out of school they come into the Navy and they go to a training station. At the end of a period in a training station approximately 50 per cent of the students are sent to class A school. The Navy trains all sorts of skilled men in the service. You recall our motto—"Join the Navy and Learn a Trade." The Navy believes that it teaches these trades well. Plumbers, electricians, and metal workers, etc are held to very high standards in the Navy.

After two years of college work men from the V-1 program who have landed in the training station should be in the upper 50 per cent of the class and hence should qualify for this specialized training. They would then be in a position to become petty officers very rapidly. Their two years of college would not be wasted for we need petty officers and need them badly.

Any man who has been on active duty for one year and who has completed two years of college may, upon the recommendation of his commanding officer qualify for the V-7 program. Hence, any man who completes two years in the V-1 has a very good chance to become an officer even though he does not qualify directly for the V-5 or V-7 training. The Navy wants these men as officers. It wants them to qualify. It needs men with the type of training being given in the colleges, at least the type we hope is being given in the colleges.

There are only so many hands and so many heads in the United States. The enemy has many men. They are not waiting to take their young men until after college has been completed. We do not want to take our men before college; we do not want our young men to lose their education and their cultural training. We do want colleges to keep going. Despite the needs of Selective Service we want to give men the opportunity to have this training.

The plan, however briefly outlined to you, has been devised by leading educators—Father Stanford was one of those—in the belief that it is in the interest of the students and of the Navy. Its success depends upon your cooper-

ation. We have tried to send literature describing this program to all of the colleges in the country but very likely some of these folders have gone astray. I have with me a few copies. The Navy has a booth downstairs and we will be happy to answer questions. I will be happy to answer any questions from the platform.

I trust that you will consider that I have spoken with some imitation, at least, of the eloquence of Father Stanford.

## HOW MANY YEARS SHOULD BE GIVEN TO SECONDARY AND COLLEGE INSTITUTIONS AND WHERE SHOULD THE DIVIDING LINE BE PLACED?

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WILLIAM A. CLARKE, A.M., PRINCIPAL, JOHN ADAMS HIGH SCHOOL, OZONE PARK, NEW YORK, N. Y.

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There seems to be a widespread desire to telescope the span of education that leads to the baccalaureate degree. The feeling has long existed that our young people reach at too mature an age the stage of specialized preparation for the professions and similar careers involving postgraduate study. The introduction of compulsory military service and the lowering of the draft age, together with the enormous army demanded by the war emergency, have served to emphasize the need of lowering, if possible, the age at which our young people, particularly the young men, complete their undergraduate college work. To what extent we should modify our permanent educational policy in the face of what we believe to be a temporary emergency is an open question. It may also seem somewhat premature to make fundamental changes in our educational set-up until we know more clearly the kind of world and the kind of America that will emerge from the present conflict.

To judge by recent pronouncements from authoritative sources, the colleges seem prepared to give up one of their present four years and to ask that the secondary schools similarly reduce their present four-year program to three years. There are two phases of college life—the social and the cultural. The social side of college life will hardly suffer seriously enough to cause any real concern on the part of thoughtful observers from the elimination of one of the four years of the collegiate period. While free reading courses such as those undertaken at Dartmouth, St. John's of Maryland, Yale, Princeton, and elsewhere seem to offer an opportunity for keeping college students at work to their capacity, a disinterested observer might hazard



the opinion that, where this effort is successful, it is only for limited periods.

The present college year, in the opinion of some critics, seems entirely too short and the work now done in four years broken by many holidays and long vacations might well be done in three years of more intensive and more extended application. A possible compromise or transition stage would be encouragement of pupils to begin their professional or graduate studies in the present fourth (senior) year, if not even in the present third (junior) year.

These statements may seem more than a little presumptuous from one not actively engaged in college work. They are based, however, upon present and past contacts on a fairly wide scale with boys attending college.

As for the companion recommendation that the secondary-school period be reduced by one year, the question becomes "Who shall go to college?" If the college group is to be highly selected, there is little reason why the necessary preparatory work cannot be completed in three years. Many of the public high-school students who are most clearly college material complete the required work and an additional unit (Community Civics and Economics) in  $3\frac{1}{2}$  years and, were it not for the limitations set by the authorities on the maximum program permitted in any one high-school term, they could readily do this work in three years.

As a matter of fact, New York City has long had a college preparatory school attached to the College of the City of New York that has prepared pupils for college in three years. The standards of this school, Townsend Harris Hall, are quite high and the work required of the pupil is relatively heavy. But it has functioned successfully for a period of years and its graduates have maintained themselves quite well in college.

In connection with the controversy over the closing of this school for reasons of economy, the Superintendent in charge of the High-School Division of the New York City public schools, has tentatively promised a three-year curriculum in all public high schools for bright pupils.

Only the brightest of our boys and girls, however, can really show a satisfactory degree of mastery of essential subjects with this accelerated program. It is always a streamlined, rather than an enriched, curriculum that such pupils complete. Moreover, we must bear in mind the needs of the great mass of secondary-school pupils whose educational plans do not include college work. For us to limit the present four-year high-school course to three years would serve to deprive them of the richest of their school years—the present senior year of the high school. As long as the high school remains the people's college for most of our youth, there would be little advantage in a reduction of more than one year in the combined elementary school and secondary-school period. It seems much more advantageous to effect the saving of a year during the elementary-school period rather than to take it from the high-school work. It may be pointed out also that the completion of the secondary-school work at 17 would coincide with the school leaving age in some of our largest industrial states.

If the present eight-year course of the elementary school permits the mastery of fundamentals with such a generous allotment of time to such character-building or personality-developing programs as those that bear the labels "progressive" and "activity" in the narrow sense, then it would seem possible to have pupils master the fundamentals of the tool subjects in seven years. This would permit the completion of the elementary school at 13 years, of the secondary school at 17, and of undergraduate college work at 20. Should a year of military service be required, the student would then reach the period of preparation for the professions or other post-graduate work at 21, with an over-all saving of one year as against the present set-up.

In all our discussion, however, we must be cautious not to adopt too quickly a modified program that may seem desirable in the present emergency but may prove much less satisfactory in the changed conditions of the post-war world.

## THE AIMS AND OBJECTIVES OF THE NATIONAL FEDERATION OF CATHOLIC-COLLEGE STUDENTS

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FRANK E HORKA. PRESIDENT, NATIONAL FEDERATION  
OF CATHOLIC COLLEGE STUDENTS, WASHINGTON, D C

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To find a group better informed of the serious current of world events, a group more cognizant of the relation of these events to present-day college students than the distinguished group now before me would be a search for the non-existent. It is, then, for me a privilege, one that is sincerely and wholeheartedly appreciated, to speak to you concerning those for whom you have dedicated your lives, the students of American Catholic colleges.

The position of educators is an awe-inspiring one primarily because of the tremendous responsibility that is theirs in the task of developing and influencing one of the most treasured possessions of man, the mind. Especially so is the position of the Catholic educator, for his task is one of developing not merely the mind of man but the body and soul as well. The training of the Catholic college begins within the classroom, is carried over into the chapel, into the extracurricular activities, and even into the social affairs of the college student.

As records of past years testify, Catholic educators, Catholic colleges have executed their duty well. The mental and moral development afforded by our Catholic colleges has been, and is, beyond doubt, unsurpassed by any individual institution or group of institutions of higher learning.

Up until 1937, here in the U S, there was, however, one field in which the non-Catholic colleges did surpass us, namely, that of national student unification. Prior to 1937 there did not exist any national organization of Catholic-college students. Contemplating that fact under present circumstances we find it strange and paradoxical; for, following the natural tendency of collegians to unite in groups, Catholic-

college students were affiliating themselves with non-Catholic organizations, and in some instances, placing themselves in contact with persons and principles adverse to their own Catholic teachings. When these non-Catholic organizations spoke and acted, they did so as the representative agencies of all college students of the U. S. Whether you were a Catholic or not, whether you were in conformity with their principles or not, made little or no difference. You were a college student of the U. S.; you were, *de facto*, paternalized by your representative organ.

We may readily envisage the ensuing effects of such a condition; better—or rather, worse—we have experienced some of the effects. Alertness and initiative weren't, however, entirely lacking on the part of the Catholic-college student: for in 1937 a national federation of Catholic-college students was organized at Manhattanville College by a group of students representing colleges and universities in the New York metropolitan area. This was the beginning of the NFCCS, an organization which is not a mere oppositionist group nor a dictatorial power, but an organization that assists collegians in the practical application of our Church's teachings, an organization that aids in the training of a Catholic lay apostolate; an organization that acts as the medium for the exchange of ideas; an organization that is the only agency approved by the Bishops for the purpose of uniting on a national scale the students in the Catholic colleges and universities of the U. S., an organization that is the only officially recognized representative of the Catholic college student body of the U. S.

The NFCCS originated within the minds of Catholic-college students who saw the worth and necessity of such an agency. It has since received the enthusiastic approval of the leaders of our Church. May I quote, in part, a letter dated December 18, 1940, from Bishop Duffy of Buffalo to the Director of the Youth Department of the National Catholic Welfare Conference: "I am sure that our Catholic college students realize the deep significance of their

participation and responsibility in our coordinated youth apostolate. I hope that the Federation will attract and hold the interest of all our Catholic student bodies. To this end, I urge you to assist the officers of the Federation in this very important work of extending the National Federation of Catholic College Students. To date, the Federation has made some real progress. Its constitution seems to be in keeping with the needs of our college youth, and I hope that as the result of our concerted efforts, all our Catholic colleges and universities will be numbered among its affiliates."

Sincerely yours in Christ,

JOHN A. DUFFY,

*Bishop of Buffalo,*

*Episcopal Chairman, Youth Dept.,*

*Nat Catholic Welfare Conference.*

Again, at the Second National Congress of the NFCCS held at Georgetown University, Washington, D C., April, 1941, the Apostolic Delegate to the U. S., the Most Reverend Amleto Giovanni Cicognani, in a personal talk to the delegates at the Congress most heartily endorsed the principles, ideals, work, and progress of the NFCCS.

The sound foundation of the NFCCS lies in its unifying character. It does not produce an added activity on the campus, because it functions through the already existing organizations of the college. Through its commissions on Church Liturgy, Confraternity of Christian Doctrine Study, and Catholic Action Study, the NFCCS aids in the work of the Church. Its War Relief and Victory commissions assist the student in the exercise of his patriotism. The NFCCS is the student! Still, although the Federation is one of the students and by the students, it is kept within the proper channels on every level by the National Chaplain, by various Regional Chaplains, and by the Faculty Moderator.

Now a point that I wish to stress, stress with all due humility and with constant recognition of the superior dignity of you, my audience, is this: Here we Catholics

have an organization, strong and sound in its principles, endorsed by the American Hierarchy, already recognized and respected by non-Catholic groups, and still that organization has not as yet succeeded in obtaining the 100 per cent cooperation of all the Catholic colleges. The NFCCS had been endorsed by those in authority in time of peace; so much more so is it approved and recommended now in time of war, now when Church and Country alike are crying out for unwavering unity and unflinching leadership. In the Catholic-college field the NFCCS is the source through which that desired unity and leadership are acquired.

Reverend Deans and Presidents, assist and allow the students of your respective colleges and universities to add their individual strength through the NFCCS to the unconquerable strength that will result from an undivided union of American Catholic-college students. We speak of the need for unity, the need for initiative, the need for Catholic-lay leaders. Unity, initiative, Catholic-lay leaders are yearned for in normal times, and much more so are they desired in time of war. Only God knows just how greatly will these be needed after the war.

Would that my tongue were silvered as that of a Francis Xavier. Would that my mind were as brilliant as that of Thomas Aquinas. Would that my heart burned with zeal and fervor as that of an Ignatius Loyola. Would that all these gifts were mine so that I might better storm the throne of Almighty God, beseeching and imploring Him to make evident to all, beyond every doubt, the sincerity and worth of our humble endeavor to further the glory of His Name. As with a Francis Xavier my tongue is leadened; in comparison with an Aquinas my mind is clouded and dimmed; as with an Ignatius my heart is but tepid. Notwithstanding these deficiencies my supplication shall continue, and it shall continue with a new zeal, a new hope born of a firm trust and confidence in your consecrated desire to serve your God, and in all that pleases Him, to serve Him well.

# SECONDARY-SCHOOL DEPARTMENT

## PROCEEDINGS

### FIRST SESSION

WEDNESDAY, April 7, 1942, 2 00 P. M.

The meeting was called to order by Rev Julian L. Mahne, S J, President of the Department After the opening prayer by Rev. Bernardine B Myers, O P., the report of the Library Committee was read by its Chairman, Rev. Bernardine B Myers, O P, The report was filed.

Father Myers moved that the Secondary-School Department go on record as approving the Catholic High Catalogue. The motion was carried.

The Chairman appointed committees as follows:

On Nominations: Rev. Bernardine B. Myers, O.P, A.M., S T Lr, Oak Park, Ill., Chairman, Rev. James A. King, S J, A M, San Francisco, Calif.; Sister M. Evangela, S S.N.D., A M, St. Louis, Mo.

On Resolutions: Very Rev. Philip J. Furlong, Ph D., New York, N .Y., Chairman, Brother William, C.S C., Ph.D, Notre Dame, Ind ; Sister M. Joan, O P, Ph.D., Chicago, Ill.

The second part of the program presented a panel discussion of the topic, "Examining the Product of the Catholic High School." Rev. Joseph G. Cox, as Chairman, introduced the speakers and discussed the viewpoint represented by each:

By a College Dean for Men—Rev. Wilfred M Mallon, S J., Ph D, St Louis University, St. Louis, Mo.

By a College Dean for Women—Sister M. Cyril Aaron, S C., A M, Seton Hill College, Greensburg, Pa

By a Diocesan Superintendent of Schools—Rev. Carroll F Deady, Ph D., Superintendent of Schools, Archdiocese of Detroit, Mich.

By a High-School Principal—Brother John Berchmans, F.S.C., A.M., Cretin High School, St. Paul, Minn.

By an Employer—Edward A. Egan, Personnel and Labor Relations Consultant, Chicago, Ill.

By an Army Chaplain—Lieutenant Michael I. English, S.J., Chanute Field, Rantoul, Ill.

The final paper, on "Institutional Affiliation with the Catholic University of America," was read by Roy J. DeFerrari, Ph.D., LL.D., Secretary General, The Catholic University of America, Washington, D. C.

The meeting was adjourned after prayer was said by Rev. James A. King, S.J.

#### *Special Meeting of the Executive Committee*

At this special meeting, held after the general meeting, Rev. Laurence M. Barry, S.J., was elected as Editor of the Department Quarterly Bulletin.

Finally, Father Malne, S. J., explained that the General Executive Committee freed us from the necessity of publishing the Bulletin through the Washington Office of the Secretary General.

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#### SECOND SESSION

WEDNESDAY, April 8, 1942, 9:30 A. M.

The opening prayer was said by Rev. Harold E. Keller, Diocesan Superintendent of Schools, Harrisburg, Pa. The program of the second session was, as usual, devoted to Religion. Rev. Edmund J. Goebel, Vice-President, presided.

Brother Bernard T. Schad, S.M., Ph.D., Inspector of Schools, Dayton, Ohio, read a stimulating paper, "A Supervisor's Evaluation of the Teaching of Religion." Typical lessons in Religion were analyzed. General discussion followed.

Rev. Raymond B. Bourgoin, S.T.B., A.M., Principal of Monsignor James Coyle High School, Taunton, Mass., read an interesting paper on "The Need for Instruction in the Sacrament of Matrimony." An outline of a course for Seniors was discussed. General discussion followed.



The final paper, on "Catholics as Responsible Citizens," was prepared by Right Rev. John J. Fallon, A.M., Diocesan Superintendent of Schools, and President of Le Clerc College, Belleville, Ill, but was read by the Reverend Doctor Bauer

Prayer was said by Father Goebel and the meeting adjourned

### THIRD SESSION

WEDNESDAY, April 8, 1942, 2:00 P. M.

The meeting was opened by prayer. Rev. Julian L. Maline, S J., President, presided.

The first paper, "How the High School Can Help Win the War," was presented by Colonel John T. Rhett, Infantry, ROTC Officer, Sixth Corps Area, Chicago, Ill. Colonel Rhett advocated teaching the fundamentals and keeping boys in high school. General discussion followed.

The second paper, "The Navy and the Schools," was presented by Lieutenant William Exton, Jr., Training Division Bureau of Navigation, Navy Department, Washington D. C. The speaker advised stress on the teaching of mathematics, not on military or naval training. Discussion followed.

The next paper was read by John F. Langdon, Office of Civilian Defense, Sixth Civilian Defense Region, Chicago, Ill. The topic, "What Catholic High Schools Can Do in Civilian Defense," was treated in a very practical manner. Discussion followed.

Sister M. Consilia, O.P., Ph.D, Supervisor of Schools Mt. St. Mary-on-the-Hudson, Newburgh, N. Y., read an interesting and scholarly paper on "Developing Proper Social Attitudes in War Time."

The final paper was read by Brother George N. Schuster S.M., A.M., of the South Side Catholic High School, St Louis, Mo. His topic, "Why Don't They Read Catholic Books?," was practical and interesting. Discussion followed

Closing prayer was said

The meeting adjourned.

## FOURTH SESSION

THURSDAY, April 9, 1942, 9:30 A. M.

The meeting opened with prayer by Very Rev. Philip J. Furlong.

The meeting opened with a discussion of acceleration. Very Rev. Philip J. Furlong presided at this discussion. Father Mulhern, S. J. opened the discussion. He argued that high schools should accelerate only under pressure, and under local conditions. Father Cox, Philadelphia, discussed the administrative difficulty of accelerating high schools. Father O'Dowd, San Francisco, discussed the difficulty from the student's viewpoint. General discussion followed.

A second discussion centered on these topics:

"Don't Our High-School Students Know How to Read?" William T. Wallace, Jr., A. B., Lecturer in Psychology, Loyola University, Chicago, Ill.

"Why Do Not High-School Students of This Generation Know English Grammar?" Very Rev. Philip J. Furlong, Ph.D., Principal, Cardinal Hayes High School, New York, N. Y.

"Every Teacher an English Teacher." Rev. Joseph J. Rooney, S. J., A. M., Regional Director of Secondary Education, New York, N. Y.

"Are Graduates of the Average Catholic High School Under Any Marked Handicap for Lack of Vocational Education?" Brother Eugene A. Paulin, S. M., Ph. D., Inspector of Schools, Maryhurst Normal, Kirkwood, Mo.

"What Implications for the High-School Program in Mathematics Are to Be Drawn From the War Program?" Brother Eugene A. Paulin, S. M., Ph. D., Inspector of Schools, Maryhurst Normal, Kirkwood, Mo.

"Is There Enough Value in High-School 'Proms' to Justify the Time, Money, Trouble, and Sacrifices Which They Involve?" Sister M. Evangela, S. S. N. D., A. M., Supervisor of Schools, St. Louis, Mo.

"Extracurricular Activities, Writers on Education Say, Should Be Integrated With Classroom Activities. Is the Authorities are Right. How Can This Integration Be Effected?" Brother William, C S C , Supervisor of Schools, Brothers of Holy Cross, Notre Dame, Ind.

"What Is a Practicable Way of Providing for the Superior Students in Our High Schools"" Brother William, C.S.C., Supervisor of Schools, Brothers of Holy Cross, Notre Dame, Ind.

"Departmental System " Rev Joseph J. Rooney, S J , A.M , Regional Director of Secondary Education, New York, N. Y.

The report on Regional Units was given by Brother Julius J. Kreshel, S.M

At the business meeting which followed, the report of the Committee on Resolutions was presented by Very Rev. Philip J. Furlong.

The following resolutions were accepted:

## RESOLUTIONS

### I

WHEREAS the delegates to this Thirty-ninth Annual Meeting of the N. C. E. A. have experienced the hospitality of Chicago, hospitality which is so comprehensive and perfect that those in attendance were made to feel completely at home, ministered to by considerate and understanding friends: Therefore be it

*Resolved*, That the membership of the Secondary-School Department hereby express sincere and heartfelt thanks to our hosts, His-Excellency, the Most Reverend Samuel Alphonsus Stritch, D.D , and to the Very Reverend Monsignor D. F. Cunningham and his associates on the Local General Committee.

### II

WHEREAS those who have addressed this Department have provided us with useful information and invaluable inspiration: Therefore be it

*Resolved*, That this Department express thanks to each and every one of the eminent speakers who gave so generously of their time and of themselves that our proceedings might be endowed with merit and authority.

### III

WHEREAS our beloved country is engaged in a gigantic struggle to free the world from the thralldom of oppressors and since this struggle to be successful requires in particular the energies and ability of youth both on the battle lines and on the home front: Therefore be it

*Resolved*, That the Secondary-School Department use its influence to the utmost to encourage our schools to persist in the teaching of their traditional curricula which already have proved so important to the war effort; to continue to be alert to provide every type of new training to insure victory, and to persevere in the inculcation of the important ideals of a sense of duty and responsibility and respect for duly constituted authority, and of well-ordered discipline so necessary always, but especially in times of national emergency.

### IV

WHEREAS for many years this Department has had the invaluable services and constructive enthusiasm of the Reverend Leo C. Gainor, O.P., and Sister M. Josita, B.V.M., and because of special circumstances this Department is temporarily deprived of their assistance: Therefore be it

*Resolved*, That our sincere thanks are hereby extended to these valued colleagues for their contribution to our work and that our prayerful good wishes always follow them.

### V

WHEREAS this organization, while national in scope, is nevertheless deeply concerned with educational progress in every corner of our vast country; and

WHEREAS the several regional units have done a special valuable work in promoting and energizing education at the

Secondary level in all parts of the land Therefore be it

*Resolved*, That our special thanks be extended to the regional units for their conspicuously successful programs of the last year.

## VI

WHEREAS the current year 1942 marks a hundred years of service in the cause of Catholic education by the University of Notre Dame; Therefore be it

*Resolved*, That the Secondary-School Department extends its congratulations and felicitations to Our Lady's University upon a century of high achievement

(Signed) PHILIP J. FURLONG, *Chairman*.

BROTHER WILLIAM, C.S.C

SISTER M. JOAN, O P.

Nominations for officers were submitted by Rev Bernardine B. Myers, O P, and the Secretary was empowered to cast one vote for the following candidates:

President: Rev. Julian L. Malne, S.J, Ph D., West Baden Springs, Ind.

Vice-President: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.

Secretary: Brother Philip, F.S.C, A.M., New York, N. Y.

General Executive Board: Rev. Bernardine B. Myers, O P., A.M., S.T.Lr., Oak Park, Ill; Brother William Sharkey, S.C., A.M., Brooklyn, N. Y.

Department Executive Committee: Very Rev Philip J. Furlong, Ph.D, New York, N. Y.; Very Rev. John B. Moriarity, A. M, Ironwood, Mich.; Rev. Norbert C. Barrett, A.M., Dubuque, Iowa; Rev. Leo M. Byrnes, A.M., Mobile, Ala.; Rev. John Francis Monroe, O.P, A M., S.T.Lr., Columbus, Ohio; Rev. Bernardine B. Myers, O.P., A M, S.T.Lr., Oak Park, Ill.; Rev. Joseph J. Rooney, S.J, A M, New York, N. Y., Brother Alexis Klee, S.C, A M., Bay St Louis, Miss.; Brother Bernard T. Schad, S.M, Ph.D, Dayton, Ohio; Brother Eugene A. Paulin, S M, Ph.D., Kirkwood Mo. Brother Joseph Matthew. F.S.C.. A.M.. Mem-

phis. Tenn : Brother Julius J Kreshel, S.M, A.M., St Louis, Mo : Brother Oswald, C.F.X., A.M., Baltimore, Md.; Brother William, C.S.C., Ph.D., Notre Dame, Ind; Brother William Sharkey, S.C., A.M., Brooklyn, N.Y.; Sister Francis Joseph, S.P., A.M., St Mary-of-the-Woods, Ind; Sister M Archangela, O.S.F., A.M., Milwaukee, Wis; Sister M. Evangela, S.S.N.D., A.M., St Louis, Mo; Sister M. Jane de Chantal, O.P., A.M., Columbus, Ohio. Sister M. Joan, O.P., Ph.D., Chicago, Ill., Sister M. Loyola, C.S.C. A.M., New Orleans, La

#### Regional Unit Members:

California: Rev. James T O'Dowd, Ph.D., San Francisco, Calif., 1941-1942; Rev. James A. King, S.J., A.M., San Francisco, Calif., 1941-1944

Central: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill., 1942-1943; Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill., 1941-1944

Eastern: Brother Benjamin, C.F.X., A.M., Baltimore, Md., 1942-1943; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa., 1941-1944.

Southern: Brother Henry C. Ringkamp, S.M., A.M., San Antonio, Tex., 1942-1943; Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La., 1942-1945

The President appointed the following Committees for the year 1942-1943:

Standing Committee on Religion: Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis., Chairman, Very Rev. Philip J. Furlong, Ph.D., New York, N.Y.; Brother Alexis Klee, S.C., A.M., Bay St. Louis, Miss; Sister M. Loyola, C.S.C., A.M., New Orleans, La.

Standing Committee on Regional Units: Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo., Chairman; Rev. Joseph G. Cox, J.C.D., Philadelphia, Pa., Eastern; Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La., Southern; Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill., Central; Rev. James A. King, S.J., A.M., San Francisco, Calif., California.

Committee on Policies: Brother William, C.S.C. Ph.D., Notre Dame, Ind., Chairman; Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.; Rev. Alfred Schnepf, S.M., Chicago, Ill.; Rev. Norbert C. Barrett, A.M., Dubuque, Iowa

Committee on Secondary-School Libraries: Rev. Bernadine B. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill., Chairman; Very Rev. John B. Moriarty, A.M., Ironwood, Mich.; Sister M. Evangela, S.S.N.D., A.M., St. Louis, Mo.; Sister Francis Joseph, S.P., A.M., St. Mary-of-the-Woods, Ind.; Sister Louise, R.S.M.; Brother Frederick, S.C.

Committee on Finance: Brother Joseph Matthew, F.S.C., A.M., Memphis, Tenn.; Rev. Leo M. Byrnes, A.M., Mobile, Ala.; Brother Oswald, C.F.X., A.M., Baltimore, Md.

Editorial Board, Catholic High-School Bulletin: Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill., Editor, Chairman; Brother William, C.S.C., Ph.D., Notre Dame, Ind.; Sister M. Joan, O.P., Ph.D., Chicago, Ill.

Closing prayer was said by Father O'Dowd.

The meeting adjourned.

BROTHER PHILIP, F.S.C.,  
*Secretary*

## MEETINGS OF THE DEPARTMENT EXECUTIVE COMMITTEE

### FIRST MEETING

St Ignatius' High School, Chicago, Ill,  
December 29 1941, 10 00 A M

The meeting of the Executive Committee of the Secondary-School Department, N. C. E. A., was called to order by the President, Rev. Julian L. Maline, S J. The opening prayer was said by Very Rev. John B. Moriarity.

### ROLL CALL

Roll call by the Secretary showed the following in attendance: Rev. Julian L. Maline, S J., Rev. Edmund J. Goebel, Very Rev. John B. Moriarity, Rev. Norbert C. Barrett, Rev. Bernardine B. Myers, O.P., Rev. Laurence M. Barry, S J., Rev. Joseph G. Cox, Rev. Joseph C. Mulhern, S.J., Brother Philip, F.S.C., Brother Bernard T. Schad, S.M., Brother Eugene A. Paulin, S.M., Brother Joseph Matthew, F.S.C., Brother Julius J. Kreshel, S M., Brother Oswald, C.F.X., Brother William, C S C., Brother John Berchmans, F.S.C., Brother Henry C. Ringkamp, S M., Brother Alexis Klee, S C., Sister M. Joan, O.P.

Telegrams or letters explained the absence of the following: Rev. Leo C. Gainor, O P., Rev. Leo M. Byrnes, Rev. James T. O'Dowd, Rev. James A. King, S J., Very Rev. Philip J. Furlong, Brother William Sharkey, S C., Brother Benjamin, C.F.X., Sister M. Evangela, S.S.N.D., Sister M. Josita, B.V.M., Sister M. Loyola, C S C.

### READING OF THE MINUTES

The minutes of the Executive Meeting, New Orleans, April 15, 1941, were read and approved on a motion by Brother Eugene A. Paulin, S.M., seconded by Brother Joseph Matthew, F.S.C.

Rev. Julian L. Maline, S J., gave an informal report of the meeting of the General Executive Board in Washington.



The annual convention, he informed us, is scheduled for San Francisco, Easter week of 1942. At the General Meeting, the N. C. E. A. Newsletter and a Secondary-School Department Bulletin were discussed.

#### REPORTS OF COMMITTEES

(A) *Library Committee*.—Chairman, Rev. Bernardine B. Myers, O. P. Father Myers explained that the list of 110 titles has been widely distributed, and that a Catholic High-School Catalogue of 1,000 titles is being prepared. He suggested that the Secondary-School Department of N. C. E. A. formally indorse the catalogue. Accordingly, a motion was made by Brother Eugene A. Paulin, S. M., that Rev. Julian L. Maline, S. J., prepare a written endorsement of the Catholic High-School Catalogue and send it to Mr. Richard J. Hurley, Chairman.

This resolution is to be submitted at the Annual Meeting. The motion was seconded by Father Goebel and was carried.

Father Goebel moved that the President of the Executive Committee of the Secondary-School Department of the N. C. E. A. be authorized to instruct the Secretaries of the Regional Units to present to the Executive Secretary of the Regional Accrediting Agencies a copy of our library list and ask for its consideration. The motion was seconded by Brother John Berchmans, F. S. C., and was carried.

(B) *Report on Religion*.—Chairman, Rev. Edmund J. Goebel. Father Goebel's report was accepted on a motion by Father Mulhern, S. J., and seconded by Brother Alexis Klee, S. C.

(C) *Report of Regional Units*.—Chairman, Brother Julius J. Kreshel, S. M. Brother Julius Kreshel's report was read and filed. Brother Henry Ringkamp, S. M., moved the acceptance of the report; it was seconded by Brother Alexis Klee, S. C., and was carried.

(D) *Report on Finance*.—Chairman, Brother Eugene A.

Paulin, S.M. Brother Eugene Paulin's report was read and filed with the President of our Executive Committee.

Brother Joseph Matthew, F.S.C., moved the adoption of the report, this was seconded by Brother Henry Ringkamp, S.M., and carried.

### NEW BUSINESS

The publication of a Bulletin by the Secondary-School Department of the N. C. E. A. was discussed. A quarterly publication was favored. It might print papers read at regional-unit conferences, editorials, announcements, interesting news of men and institutions, experiments.

Motion of approval was made by Father Mulhern, S.J., seconded by Father Cox, and carried.

These names for the Bulletin were proposed:

Quarterly of the Secondary-School Department of the N. C. E. A.

Catholic Regional Quarterly of the Secondary-School Department of the N. C. E. A.

N. C. E. A. Secondary-School Quarterly

Catholic High-School Quarterly—N. C. E. A.

High-School Quarterly of the N. C. E. A.

Recess was called at 12:00 Noon.

Meeting was resumed at 1:30 P. M. Very Rev. John B. Moriarity said the opening prayer.

A By-Law to retire from the Executive Committee, members failing to attend two consecutive meetings unless duly excused was discussed, but the motion for approval was tabled on a motion by Brother Eugene Paulin, S.M., seconded by Brother John Berchmans, F.S.C.

A motion was made by Brother Bernard Schad, S.M., that a committee composed of the President, the Vice-President, and the Secretary of the Secondary-School Department of the N. C. E. A. decide the theme for each annual convention and notify members of the Executive Committee of its selection in the letter calling for topics and speakers.

## MEETINGS OF DEPARTMENT EXECUTIVE COMMITTEE 267

The motion was seconded by Brother Julius Kiesel, S M., and carried

### PROJECTED PROGRAM

Several themes were discussed Motion approving the theme "For God and Country" was made by Brother Alexis Klee, S C., seconded by Brother Eugene A Paulin, S M., and was carried

It was recommended that we embody an informal forum in our next Annual Convention Some topic under Philosophy of Education was suggested The President of the Secondary-School Department was authorized to work out further details, with the exception of Religion, in the preparation of our Program.

### VOTE OF THANKS

A standing vote of thanks was offered to Father Barry, S.J., and the faculty of St. Ignatius High School for the splendid hospitality extended to the members of the Executive Committee of the Secondary-School Department of the N. C. E. A. in session December 19, 1941

### ADJOURNMENT

Motion to adjourn was made by Brother Bernard Schad, S M., and seconded by Father Goebel The meeting adjourned at 4:00 P. M

BROTHER PHILIP, F S C.,  
*Secretary*

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### SECOND MEETING

Stevens Hotel, Chicago, Ill.,  
April 6, 1942, 2 00 P. M

The meeting of the Executive Committee of the Secondary-School Department, N C. E. A., was called to order by the President, Rev Julian L Maline, S J The opening prayer was said by Very Rev. John B Moriarity.

## ROLL CALL

Roll call by the Secretary showed all present except Rev. Leo M. Byrnes, Rev. Joseph G. Cox, Brother William Sharkey, S C., Sister M. Evangela, S S.N.D., and Sister M. Loyola, C S.C.

The Chairman read letters of resignation from the Executive Committee from Rev. Leo C. Gainor, O.P., and Sister M. Josita, B.V.M.

A motion was made by Brother Bernard T. Schad, S M., and seconded by Rev. Bernardine B. Myers, O.P., that the Secretary write each a letter of appreciation for the valuable services each rendered the Committee.

The Secretary's report was approved on a motion by Brother Alexis Klee, S C.

## REPORT OF COMMITTEES

*Committee on Religion*—Chairman, Rev. Edmund J. Goebel. Father Goebel's report was read and filed. It was approved on a motion made by Brother Matthew, F S.C.

*Committee on Regional Units*.—Chairman, Brother Bernard Schad, S. M. This report was read and filed. It was approved on a motion by Brother Henry Ringkamp, S M.

*Committee on Library*.—Chairman, Rev. Bernardine B. Myers, O.P. Father Myers reported difficulty in preparing lists because many excellent Catholic books and articles do not seem appropriate for high-school pupils. Prepared lists have been widely circulated. However, no standardizing agency has accepted our list of periodicals. We need, Father Myers explained, an authoritative list of periodicals. The report was accepted on a motion by Brother Benjamin, C.F.X.

*Committees on Policies*.—Chairman, Rev. Leo C. Gainor, O. P. Owing to Father Gainor's resignation, this report was waived.

*Committee on Publications*—Chairman, Brother Eugene A. Paulin, S M. An appropriate name for the secondary-

school quarterly publication was discussed. Catholic High-School Bulletin—N. C. E. A., Quarterly Bulletin of the N. C. E. A.—Secondary-School Department, were suggested. Father Goebel suggested *Catholic High-School Bulletin—Quarterly Publication of the N. C. E. A.* This latter title was approved on a motion by Brother Benjamin. C.F.X.

Father Goebel moved that the choice of the editorial staff and the detailed planning of the publication of the quarterly bulletin of the Secondary-School Department be left to the President of the Department, who will act after hearing the recommendation of the Executive Committee. Motion was carried.

Monsignor Furlong moved that the department bulletin be published through the Washington Office of the Secretary General, to whom all copy is to be sent. This motion was carried.

Brother Alexis Klee made this motion. In case there is question of deleting material submitted by the Editor of the Quarterly Bulletin of the Secondary-School Department, the Secretary General shall confer with the Editor regarding this deletion; if an agreement cannot be reached between the Secretary General and the Editor in question, the problem shall be referred for final solution to the Committee on Publications of the Executive Committee of the Association. The motion was carried.

#### NEW BUSINESS

Father Goebel presided, while Father Maline suggested some changes in the By-Laws:

I. In Article IV, Section IV, the word "member" was proposed instead of "Chairman." On a motion by Brother Benjamin, the change was approved.

II. Father Maline moved that only a representative of an institution holding institutional membership shall be eligible to hold office in the Department or to be a member of its Executive Committee. The motion was defeated.

III. Father Maline moved that membership in the

Executive Committee be limited to six consecutive years, but that this limitation shall not affect officers of the Department. The motion was defeated.

After a brief recess, this recommendation to the General Committee was approved:

Affiliation with a specified Department and Section should be indicated on the mailed statement and receipt for annual dues.

Brother Benjamin moved that a round-table discussion of Acceleration be scheduled for Thursday morning at 8:45. Motion was carried.

On a motion by Brother Henry Ringkamp, the meeting was adjourned at 5:00 P. M.

BROTHER PHILIP, F.S.C.,  
*Secretary.*

## REPORTS

### REPORTS OF THE COMMITTEE ON SECONDARY- SCHOOL LIBRARIES

#### TO EXECUTIVE COMMITTEE

St. Ignatius' High School, Chicago, Ill.,

December 29, 1941.

Report to cover three points:

(1) First terminal achievement of this committee being widely distributed. "One Hundred Catholic Titles for High-School Libraries" has gone to 33 states, one district and three Canadian provinces. About 3,000 copies sent out—all answers to requests with exception of those sent to member schools of this Department. Requests have come from State University Libraries, Teachers' Colleges, Seminaries, Catholic Colleges and High Schools, Community Motherhouses, Public Libraries, Book Stores and Pamphlet Clearing Houses, Public High-School Libraries, Diocesan Departments of Education, Catholic Magazines, and the Confraternity of Christian Doctrine. Also distributed to memberships of a number of parent-teacher groups which Chairman was privileged to address. About 2,000 copies are still on hand.

(2) With approval of this Executive Committee, Chairman of Libraries Committee accepted invitation of a group of C.L.A. membership to become member of Executive Committee of the C.H.S.C. Just one year ago this work was begun. When completed, the C.H.S.C. will contain about a thousand titles. It is to be published along with the 4th edition of the Standard Catalog for High-School Libraries during the summer of 1942. The work of sifting and checking has been going on steadily. Sample of format of C. H. S. C. may be seen in list of 42 recent books added to Standard Catalog Supplement for years 1938-41. They want our endorsement. Should be given as action is in line with policy of cooperation between N. C. E. A. and

C. L. A. adopted by this group at general convention in Washington.

(8) Libraries Committee wants more work to do for member schools. Suggestion result of conversation recently with State High-School visitor. Libraries should be the heart of instruction in our schools. Can our committee help to bring this about? Other suggestions from members most welcome.

Respectfully submitted,

BERNARDINE B. MYERS, O.P.,

*Chairman.*

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#### ANNUAL REPORT OF THE COMMITTEE

Stevens Hotel, Chicago, Ill.,

April 7, 1942.

In making this annual report which will deal entirely with a phase of the cooperation between this Department and the Catholic Library Association, your Committee on Libraries presumes that you are all familiar with the format, contents, and purposes of the Standard Catalog for High-School Libraries published by the H. W. Wilson Company. This catalog is acknowledged to be the best in the field and has been accepted as a standard checklist and buying guide in the Evaluative Criteria of the Cooperative Studies of Secondary-School Standards. The only unfortunate feature about the Standard Catalog is its inadequacy for the Catholic High School, and yet—at least at the present time—the Catholic High-School's library holdings must be evaluated according to the content of this same Standard Catalog.

This inadequacy arises from the fact that although the Catholic High School has a great deal in common with any secondary-school, still it stands alone in this, that it must foster the acquisition by its pupils of a genuinely Catholic philosophy of life. The books on its library shelves are among its most potent allies in attaining this purpose and



consequently, many titles in many areas of selection found in the Standard Catalog are necessarily absent from the shelves of the Catholic High-School library.

State officers of education and others responsible for the evaluation of our high schools have given us the assurance that were an authoritative Catholic Catalog available, our libraries and our library services would be judged according to its content.

This badly felt need is about to be filled as the coming summer will see published the new Catholic High-School Catalog, identical in format to the Standard Catalog and containing close to 10,000 titles. This monumental work which was begun by a group within the Catholic Library Association now proceeds to completion under the direction of an executive committee of 24 members, two of whom are members of your own Committee on Libraries. Endorsement of the project by the Secondary-School Department of the N. C. E. A. is hopefully awaited by this group. The Chairman of your Libraries Committee recommends most urgently that this Department go on record in this convention as heartily endorsing the Catholic High-School Catalog—one of the most forward steps in recent times in behalf of Catholic Secondary Education.

Respectfully submitted,

BERNARDINE B. MYERS, O.P.,

*Chairman.*

## REPORTS OF THE COMMITTEE ON RELIGION

### TO EXECUTIVE COMMITTEE

St. Ignatius' High School, Chicago, Ill.,

December 29, 1941.

The Committee has submitted a number of titles on Religion for the forthcoming Annual Convention. The Chairman has also received a number of suggestions from Father Maline, President of the Secondary-School Department. In both cases the subjects have been selected on the basis of suitability for high-school pupils. The titles submitted to the Chairman have been mimeographed for your consideration.

Respectfully submitted,

EDMUND J. GOEBEL,

*Chairman.*

### REPORT OF CHAIRMAN

Stevens Hotel, Chicago, Ill.,

April 6, 1942.

In preparing the program for this year's Religion Session, April 8, the Chairman selected papers according to the polled preference of the Executive Committee. The three papers selected rated first in the choice of the committee members. We hope that this represents the desires of the Department on the subject of Religion. The papers selected are as follows:

"A Supervisor's Evaluation of the Teaching of Religion." Brother Bernard T. Schad, S.M., Ph.D., Inspector of Schools, Dayton, Ohio.

"The Need for Instruction in the Sacrament of Matrimony." Rev. Raymond B. Bourgoin, S.T.B., A.M., Principal, Monsignor James Coyle High School, Taunton, Mass.

"Catholics as Responsible Citizens." Right Rev. John J. Fallon, A.M., Diocesan Superintendent of Schools, Belleville, Ill.

Respectfully submitted,

EDMUND J. GOEBEL,

*Chairman.*

## REPORTS OF THE COMMITTEE ON REGIONAL UNITS

### TO EXECUTIVE COMMITTEE

St. Ignatius' High School, Chicago, Ill.,  
December 29, 1941.

The forthcoming Proceedings of the National Catholic Educational Association will contain the Report on Regional Units up to the time of the New Orleans Convention. Since then the following is to be reported:

*The Central Regional Unit* will hold its next meeting a day or two previous to the North Central Association Convention in the Stevens Hotel next spring. A program will be formulated by a planning committee some time early in January, at the call of the Chairman, Brother John Berchmans, F.S.C., St. Paul, Minn.

*The Southern Regional Unit* convened December 5, 1941 at St. Xavier High School, Louisville, Ky., under the chairmanship of Brother Henry C. Ringkamp, S.M., of San Antonio, Tex. A Panel Discussion, "Youth Tell Their Story," was opened by Sister Rose Maureen, S.L., Louisville, Ky. Then followed "Youth and the School," by Brother Alexis, S.C., Bay St. Louis, Miss.; "Youth at Work," by Brother Ricardo, C.F.X., Louisville, Ky.; "Youth at Play," by Brother I. Leo, F.S.C., Memphis, Tenn.; "Youth and the Church," by Sister M. Leontine, S.S.N.D., New Orleans, La. Brother George N. Schuster, S.M., St. Louis, Mo., gave an interesting paper on "Catholic Literature Dressed to the Student's Taste."

The meeting was addressed by the President of the N. C. E. A., Secondary-School Department, Rev. Julian L. Maline, S.J., West Baden Springs, Ind.

The following officers were elected:

Chairman: Brother Henry C. Ringkamp, S.M., A.M., San Antonio, Tex.

Vice-Chairman: Rev. Felix N. Pitt, Ph.D., Louisville, Ky.

Secretary: Sister M. Frances. S.S.J., Baton Rouge, La.

Delegate: Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La.

*The Eastern Regional Unit* is going to hold its annual meeting in New York City on January 2, 1942, under the auspices of His Excellency, Most Rev. Francis J. Spellman. The Cardinal Hayes Memorial High School will house the sessions. Brother Benjamin, C.F.X., Chairman of the Eastern Regional Unit, will preside. Tentative on the program will be His Excellency, Most Rev. Francis J. Spellman, Archbishop of New York; Doctor Crowley of Fordham University; Father Gorham, Assistant Superintendent of Schools, Philadelphia; Sister Thomas Aquin, O.P.; Father Garesche, S.J.; Brother Bernard T. Schad, S.M., Inspector of Schools, Dayton, Ohio. Father Garesche's paper, "Vocations to the Brotherhoods and Sisterhoods," will be one topic for discussion.

*The California Regional Unit* plans to hold a meeting in spring of 1942. No preliminary meeting and no discussions of plans have been held to date. (Letter of Rev. James A. King, S.J., St. Ignatius High School, San Francisco. 12/17/41.)

*The Northwestern Regional Unit* has not reported.

Respectfully submitted,

BROTHER JULIUS J. KRESHEL, S.M.,  
Chairman.

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#### TO EXECUTIVE COMMITTEE

Stevens Hotel, Chicago, Ill.,  
April 6, 1942.

At the December meeting of the Executive Board, a report on the meeting of one of the regional units was made, that of the *Southern Regional Unit*, held at Louisville, Ky., December 5, 1941.

Subsequent to the December meeting of the Executive Board, the following is to be reported:

*The Middle Atlantic Regional Unit* (Eastern Unit) held

its fifth annual meeting at the Cardinal Hayes Memorial High School, January 8, 1942, Brother Benjamin, C.F.X., Chairman. Archbishop Francis J. Spellman extolled the patriotism of Catholics, a patriotism based on the secure foundations of truth and discipline. Dr. Francis M. Crowley, Fordham University, advocated the publicizing of Catholic Educational Activity. Sister M. Thomas Aquin, O.P., spoke on "A United Educational Front." Father Schleer of St. Peter's College, Jersey City, N. J., suggested a curtailment of the educational program in the grades rather than in the college. Rev. Thomas A. Gorham of Philadelphia told of "Cooperative Study Procedure in Secondary-School Evaluation." The last feature of the day was a paper by Rev. Edward F. Garesche, S.J., followed by a discussion led by Brother Louis Faerber, S.M., Mineola, L. I., N. Y., on "The Need of Vocations to the Brotherhoods and Sisterhoods." Newly elected officers are:

Chairman: Brother Benjamin, C.F.X., A.M., Baltimore, Md.

Vice-Chairman: Brother Dennis Edward, F.S.C., Ammendale, Md.

Secretary: Sister M. Concepta, O.P., New York, N. Y.

No delegate was elected.

*The Central Regional Unit* met at the Stevens Hotel, Chicago, Ill., March 24, 1942, for the fifth time. Brother John Berchmans, F.S.C., Cretin High School, St. Paul, Minn., presided. The theme for the day was "The Catholic High School and the War Effort." Captain Oliver L. Rapp, U.S.A., Chicago, led off with an address on "Gearing the Curriculum to the War Effort." He advocated the stressing of existing elements of the curriculum rather than radical modification. Quality of work done is paramount. Ther followed Rev. Eugene L. Lamb, S.M., Kirkwood, Mo., who took for topic, "The Teaching of Religion and the War Effort." He showed how Catholic training contributed elements of strength and fortitude to the boys in the armed

forces. At noon the unit met in a joint luncheon with the Midwest (college) unit. Archbishop John G. Murray of St. Paul was the after-dinner speaker. Later Sister M. Laurine, O.P., Adrian, Mich., made a plea for the fostering of a spirit of Pan-Americanism in a paper entitled "Spiritual Inter-Americanism." Rev. John P. Delaney, S.J., New York City, looked to the future outcome of the present world crisis in his address on "The Social Order in War and Peace."

The following officers were elected:

Chairman: Rev. Bernardine M. Myers, O.P., A.M., S.T.Lr., Oak Park, Ill.

Vice-Chairman: Sister M. Ignace, S.S.N.D., Prairie du Chien, Wis.

Secretary: Rev. Norbert C. Barrett, A.M., Dubuque, Iowa.

Delegate: (incumbent) Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.

*The California Regional Unit.*—This unit was to have held its annual meeting at the time that the N. C. E. A. was to hold its convention in San Francisco in Easter Week. The war crisis necessitated the holding of the national convention in Chicago. Father James T. O'Dowd, Chairman of the California Regional Unit wrote under date of March 13 that the unit would meet this fall during the Thanksgiving recess.

The present officers are:

Chairman: Rev. James T. O'Dowd, Ph.D., San Francisco, Calif.

Vice-Chairman: Rev. Patrick J. Dignan, Los Angeles, Calif.

Secretary: Brother S. Edward, F.S.C., Sacramento, Calif.

Delegate: Rev. James A. King, S.J., A.M., San Francisco, Calif.

*The New England Regional Unit.*—Right Rev. Richard J. Quinlan, Diocesan Supervisor of Schools, Boston, wrote February 7, 1942, "I expect to attend the N. C. E. A. Con-

vention which is to be held in Chicago during Easter Week. At that time I will be pleased to discuss with you the formation of a New England Unit."

*The Northwest Regional Unit.*—The Archbishop of Portland, Oreg., Most Rev. Edward D. Howard, and Bishop Charles D. White of Spokane, Wash., were approached on the formation of a Northwest Regional Unit. Bishop White replied in a letter dated March 21, 1942, saying that he was interested in the formation of such a unit and suggested that the matter be taken up with the several superintendents of the ecclesiastical Province of Portland in Oregon.

Respectfully submitted,

BROTHER JULIUS J. KRESHEL, S.M.,

*Chairman.*

## COMMITTEE ON REGIONAL UNITS

Chairman: Brother Julius J. Kreshel, S.M., A.M., St. Louis, Mo.

Members: Rev. Joseph C. Mulhern, S.J., A.M., New Orleans, La.; Sister M. Bernadita, New York, N. Y.; Rev. James A. King, S.J., A.M., San Francisco, Calif.; Rev. Laurence M. Barry, S.J., A.M., Chicago, Ill.



## PAPERS

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### EXAMINING THE PRODUCT OF THE CATHOLIC HIGH SCHOOL

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REV. WILFRED M. MALLON, S.J., PH.D., ST. LOUIS  
UNIVERSITY, ST. LOUIS, MO.

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Entering this bourne from which I may not return, I left my epitaph at the doorway, "a lion devoured in a den of Daniels." This is a warm spot for a college dean of St. Louis. I could exude an aroma of sweetness and light and be loved; or I could succumb to the natural tendency to find everything wrong within the family. Groping for help, I asked Father Maline just what I was expected to talk about, and he helped me enormously by saying I was to talk "about ten minutes." I am assuming that this is not an orchid-gathering bee, but rather a frank discussion designed to contribute to your continuing and conspicuous plans for improvement of the Catholic high school. Fortunately, I shall not be hampered by facts. In the past several years I have made innumerable statistical studies of college Freshmen, but on no occasion have I segregated results for Catholic high-school graduates as a group. Frankly, a major reason has been what I conceive of as the greatest obstacle to the cooperation of the Catholic college in the improvement of the Catholic high school.

There seems to be in some quarters, by conviction, by way of defense, or by accident, an identification of the quality of the Catholic high school with the dogmas of our Faith. Do not misunderstand me to say that kind of fuzzy thinking occurs only in the Catholic high school. It has two bad effects: (1) An unwarranted smugness and a mistaken basking 'neath laurel wreaths twined endlessly in pulpit and on platform for reasons other than academic quality. Because its chefs possess untarnished the deposit of Faith the food is not necessarily well cooked in all Cath-

olic kitchens. (2) The second bad effect, which is very logical, is a consequent tendency to take offense at objective criticism and to attribute it to bigotry, disloyalty, or just common family crabbing.

Being without facts of an objective nature, I shall try to give you impressions, but impressions derived from experience and impressions of other people which my own experience substantiates or at least does not prove false. Owing to our common familiarity with meditative matter in that form, I have cast what I shall say into three points:

(1) *Religious Training*.—I think that no priest in a Catholic boys' college can have much experience without the conviction that, regardless of anything else, on the basis of religious training alone the Catholic high school very adequately justifies its existence and its support. That isn't a bromide; that is a statement based on experience with your product. One has only to compare your product with the boy from an equally Catholic home but with a public high-school education to thank God you exist. And the fundamental difference is this: the degree to which religion is a functioning part of the young man's life, his philosophy of life, his evaluation of things about him, his acquaintance with Catholicism as a force in life and solution for its problems, his devotional life, his reading.

There are, of course, vast differences among the products of different Catholic high schools. They range from inspired intellectual Catholics to pious rememberers of Catechism answers and lighters of vigil lights; but uniformly their knowledge of their Faith is so notable that we at St. Louis University no longer give Freshmen a placement test in Religion. We segregate them on the basis of Catholic high-school or public high-school attendance; and it is a rare case to find a Freshman misplaced on this basis. In other words, it is almost impossible for the Catholic college to produce great Catholics for whom Catholicism is a vibrant and all-embracing creed and code and culture unless

you have had them first. Coming from the public high school they come with too little and too late; too little to have time to build foundations from the bottom up and then erect the superstructure of great Catholicism, or too late to accept Catholicism as the integrating force in life. But, the picture is not all rosy. The unevenness of your products only emphasizes how great a job could be done and is not done in many a Catholic high school. May I hazard the impression that the best job seems to be done, so far as boys are concerned, in the large boys' high school. They seem to taper off from there through the coeducational high school, down through the small and rural high school. This is a problem of the religion program, its depth, its attractiveness, its challenge, and its intellectual adequacy for young men at the high-school level.

(2) *Academic Training.*—It is impossible here to speak of the product of the Catholic high school. The high schools vary too much in quality, and they fluctuate in quality. I have always thought this fluctuation was owing to the turnover of principals, to the normal degree of error in picking horses so frequently and just possibly to that old in-door sport of directors and directresses of studies—finding some one with the minimum credits, blandly assuming that that makes a principal.

We had Freshmen just last year from close to 40 different Catholic high schools. There were 11 first-third high-school graduates who landed in the lowest third in our freshman class on the basis of the year's record; and nine of these 11 were from Catholic high schools, a disproportionate number, and two from rural public high schools. I have in mind two Catholic high schools from which no graduate is a successful college risk. From one of them three years in succession a top tenth student had to be dropped for poor scholarship within a year. The second school and possibly a third have similar records. Here is a very specific instance. The high school is hundreds of

miles from St. Louis. So far as I recall we have had only two of its graduates in our college. Number 1 arrived with four years of high-school Latin and no grade below 90. We registered him in freshman Latin. At the end of October we transferred him to the course equivalent to the third year of high-school Latin. Early in December we transferred him to the course equivalent to first-year high-school Latin. He passed that course at the semester with a grade of 70. His successor went through the identical adjustment process, except that he couldn't keep up with the second-semester work, the equivalent of second-year high-school Latin and dropped out of college altogether. I could give you many isolated instances out of which impressions have grown. The impressions generalized are these: Except for the large boys' high school, and not all of them, the graduate of the Catholic high school is not as well prepared in content, in technique, or in the requisite ability to handle himself as is the graduate of the city public high-school. Boys' high schools rank first, the coeducational high school ranks second, and the small high school, which ranks at the bottom, certainly has not made the impression on me that it is any better academically, if always as good, as the rural public high school of equal size. I attribute the student's failure to the high school when he ranks very high on freshman tests and then very low on production. It is very common to find the highest ranking graduates of small Catholic high schools ranking very low on freshman tests, and then doing college work which supports the test evidence.

The problems I think are these: (1) The small high school does not have the range of abilities, therefore does not have the very superior. Consequently, it does not provide the competition which gets teachers and the average boy to work up to capacity. (2) The small independent high school is very apt to be quite provincial, a world unto itself except for poster contests. It doesn't know whether

its production corresponds to what a good high school should be producing. (3) The great asset of smallness, the chance for personal contact and direction, is sometimes abused by excessive acquaintance and judgments are based on goodness, docility, cooperativeness, and the number of chances sold on the parish quilt rather than on academic production. (4) For some unknown reason, it is my impression that the small Catholic high school, and some larger ones, does not demand sufficient work and train young men to stand on their feet and face tough academic jobs, for they reveal lost-soul complexes without some one to lean on. They reveal thirst for advice and specific directions. Maybe, too, there is a little too much emphasis on the sideshows in high school and too little on the main tent, academic growth and maturity.

(3) *Aggressiveness, Leadership, and Activities.*—The product of the Catholic high school alone is conspicuous in activities which we might classify under Catholic Action, to a degree that causes something of consternation to the public high-school graduate. A few outstanding public high-school graduates have told me the reasons for their apparent apathy; they just can't find the interest in them because their Faith to them has been a Sunday morning closed compartment of life, and, secondly, they feel a sense of inferiority in the midst of informed and active Catholic young men. Without your products we in the colleges could only start *ab initio*, and we couldn't hope to come close to producing the great host of militant young Catholics of America. But, again, the quality tapers off from the large boys' Catholic high school. In other activities and leadership functions the small high-school graduate yields to the graduate of the larger school. The latter seems to have taken from his experiences more aggressiveness, more leadership, more self-confidence, more ability to manage. Frankly, it is rare that a boy graduate of a coeducational Catholic high school shows leadership, and I wonder if he

is provided in high school with activities, other than athletics, that really attract and challenge the boy.

*Implications For the Catholic High School*

(1) Reopen the question of the religion teaching, its depth, its intellectual level, its stimulation and find out what the best Catholic high schools are doing.

(2) Seek the cooperation of the neighboring Catholic colleges in determining the religious and academic quality of your graduates, and get beneath their veneer of encouragement to facts.

(3) Place major emphasis on the continuation studies, such as English, mathematics, and the languages, and on the techniques of study and reading.

(4) Overcome the obstacle of isolation by comparing your production through the many very acceptable standardized tests with the production of other high schools.

(5) Do something to develop self-reliance, initiative, sense of responsibility, and backbone in the face of obstacles; and realize in what you do that these qualities develop like virtue in the practice.

(6) Increase work demands, realizing that your greatest contribution is developing technique, habit, and desire to produce up to capacity.

## EXAMINING THE PRODUCT OF THE CATHOLIC HIGH SCHOOL

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SISTER M. CYRIL AARON, S.C., A.M., DEAN OF SETON HILL  
COLLEGE, GREENSBURG, PA.

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Reverend Chairman, Members of the Panel, Representatives of the Secondary-School Department of the National Catholic Education Association:

In presenting this evaluation of the high-school graduate, I assume that quality of product is the sole consideration of this panel and that honest judgment will encounter no sentimental obstacles. I am well aware of many traits and accomplishments in the high-school graduate which merit highest commendation and praise both for her and for the school she represents. Today I confine my remarks to those deficiencies which when not eliminated hinder and even prevent deserving young women from securing a baccalaureate degree.

### DISCUSSION

The type of high-school product with which I am best acquainted is the young woman whose high-school course of study guarantees three units (four years) of English, four units of foreign language, two units of mathematics, and six additional units to be chosen from a range of subjects but which invariably include one or more units in history and one or more units in science. These units of study must be represented by a quality of achievement sufficiently excellent to rank the holder in the upper quintile of her graduating class and to warrant a statement by the Principal of her high school that she is capable of doing successful college work. Such is the high-school student who enters Seton Hill College.

My examination of this product proceeds from three main sources: (1) Evidence yielded through the use of objective measures; (2) the testimony of instructors engaged in teaching college Freshmen; (3) and self-analysis submitted

by the high-school product herself. Remarks evoked by this examination are in no sense directed disparagingly toward Administrators and Faculties of high schools, nor are they restricted to graduates from the parochial high school only. Basically they represent a systematic collection of evidence concerning the educational status of students entering college which should be presented at this conference if high-school authorities are to judge realistically certain assumed inadequacies in their educational program.

In 1924 the first edition of what later came to be recognized as The American Council on Education Psychological Examination appeared on the market. Beginning with that edition and administering every successive edition to students entering Seton Hill, I now have a record of performance on that test by approximately 1,700 college Freshmen. This file of information is supplemented by evidence secured through batteries of Cooperative Tests administered annually for placement purposes.

The American Council on Education Psychological Examination does not yield an intelligence quotient. It does test specific abilities and it represents a sound instrument for classification by groups. On the basis of this examination, Seton Hill Freshmen naturally fall into three classes. A significant percentage of the number rank high on the tests and represent a distinctly superior group; an insignificant number score low on the tests and eventually withdraw from the college because they fail to meet requirements for graduation; a third group is composed of those students who possess a better-than-average mentality but who score low on one or more of the tests. This group forms the basis of this study.

Keeping in mind that the entire class has been admitted to college on basis of selection the question arises as to why so large a number score low on one or more of the tests. Diagnosis of test results reveals a somewhat stereotyped



pattern of disability and projects a curve of distribution depending not so much upon mental sagacity as upon development of certain fundamental techniques, tools, and skills essential to intelligent study, communication, and reflection. The greatest number of low scores appear on tests in arithmetic, in English, and in history. Low scores in arithmetic more frequently result from want of knowledge of mechanical skills than from lack of mathematical ability; low scores in English usually reveal want of knowledge in the rudiments of grammar; low scores in history show high degree of correlation with deficiency in reading skills.

The necessity for repairing these deficiencies appears in the classroom where a course in Chemistry or in Physics, or an elementary course in Statistics may expose deficient knowledge of common and decimal fractions; of tables for weights and measures; or of the use of the radical. A freshman course in Composition may reveal inability to make effective use of the English language in reading, writing, and speaking. It sometimes uncovers lamentable deficiency in knowledge of sentence structure, of standard usage of grammar, or of diction and punctuation, and frequently it uncovers an impoverished vocabulary. A freshman course in History may reveal low speed in reading, failure to comprehend what is read, or inability to organize materials and to read material in a critical or associational manner.

To the objection that training in fundamental skills is not the work of the high school, I insist that obligation in this connection is not confined to the elementary school. The student who cannot successfully manipulate the mechanics of arithmetic or who is unable to construct an orderly series of grammatical sentences holds honest claim to the earnest and continuous effort of the educational staff whether in the elementary school, the high school, or the college. As it is the function of the elementary school to see that the child learns to read, so is it the function of the

high school to see that the student reads to learn and not until she does read to learn will she become interested in developing and refining techniques for the integration of classroom and library; textbook and reference assignments.

Further insight into the high-school product is gained through the test in artificial language. Distinction on this test indicates that many young women entering college possess outstanding linguistic ability; yet many of them voice positive dislike for the study of language and admit that they continued its study in high school only because of college-entrance requirements. We probably all concur in the opinion that acquaintance with foreign languages improves the student's command of the English language by increasing vocabulary and enriching understanding of the use and meaning of words. We grant that it develops intellectual power by furnishing insight into foreign civilizations, foreign modes of thought, and foreign manner of expression. Why then are high-school courses in Latin and Modern Language so meager that they neither provide thorough foundation for future study nor develop appreciation for values inherent in a knowledge of foreign languages? Were there no other reason than that current trends in world events make the study of foreign language desirable, that should suffice to induce High-School Administrators to replace the present inadequate program of language study by a curriculum rich enough to convince students that because of their practical and cultural values foreign languages should form an essential part of the high-school program.

Given opportunity to express herself, the college Freshman offers accurate analysis of her educational status. She shows definite concern about her educational handicaps and responds with interest and effort to remedial stimuli. Corrective work in the freshman year of college effects decided improvement in the reading habits and fundamental skills of these students. Under faculty guidance, programs of

instruction covering such topics as "How to Study," "Proper Use of the Library," "Integration of Textbook and Reference Assignments," "The Psychology of Reading," etc. supplement preparation that is deficient and convince Freshmen that directed reading is an essential element in college education. The method of teaching adopted compels the student to realize that intellectual growth rests upon self-drill, self-direction, and self-exploration and that all of this work requires a framework of skills upon which to build. If that framework has not been successfully developed in the high school then it must be developed in college before the student is capable of mastering assignments. As a result the first year of college work is burdened with effort to level up the knowledge, skills, and ability of students having widely differing preparation. It will scarcely be disputed that minds well disciplined, broadly informed, and sensitive to intellectual distinctions can be molded in college only when the high school successfully implants those skills and techniques which enable its graduates to promote development for the present and to shape perspective for the future.

## EXAMINING THE PRODUCT OF THE CATHOLIC HIGH SCHOOL

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REV CARROLL F. DEADY, PH.D., SUPERINTENDENT OF  
SCHOOLS, ARCHDIOCESE OF DETROIT, MICH.

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The Superintendent has the disadvantage of not knowing intimately many high-school boys and girls. He does not have that heart-to-heart understanding that a high-school teacher has—or, even in a lesser degree, the high-school Principal

However, the Superintendent has the distinct advantage of knowing many high-school boys and girls and over a long period of time. He saw them as babes in the first grade and he sees them as Seniors in the twelfth grade. He has a broad outlook over the whole system. From this outlook he presents to you the following evaluation. For the most part it is scientific. The only unscientific part may be the personal comments appended thereto.

To evaluate the product from that point of view, or from any point of view, you have to have a yardstick, a measuring instrument, a standard of some kind. Projecting the individual graduate against that scale, you observe his strong points and his weak points, you can judge the effectiveness of the school system.

In developing such an evaluating instrument, I was reminded of that challenging verse:

Greeting his pupils, the master asked,  
What would you learn of me?

And the reply came:

How shall we save our souls?

How shall we care for our bodies?

How shall we rear our children?

How shall we work together?

How shall we live with our fellow men?

How shall we pray?

And the teacher pondered these words  
And sorrow was in his heart for his own  
learning touched none of these things.

No, he knew only Latin algebra, history, and such like. The role of those subjects—or any subject—is an ancillary one. We know that no subject is important in itself. It is important only for what it enables the boy or girl to do.

I would evaluate the high-school graduate in terms of growth. How much has he grown in four years in his relations to God and his relations to himself and to his fellow man? High-school work is much broader than preparing for college.

*First—His relations to God.*

(A) How much religion does he know—over and above what he knew at the end of the eighth grade?

In the case of our average high-school graduate, I think he comes out pretty well on that criterion. He ought to. He has had that subject 45 minutes a day for five days a week for four years—and it hasn't been the same material he studied in the elementary school. Oh yes! here and now he may have forgotten the eight beatitudes—but some psychologist accurately defines memory as "the faculty by which you forget."

(B) How does he pray?

I think we can say he scores high on that standard, especially since we stopped saying morning prayers and night prayers in school and taught the student to say these prayers only at his bedside.

(C) How does he worship God? Mass on Sunday and holidays O. K., Sacraments monthly?

The curve drops a bit here; especially in schools where regimentalism has been the order of the week—all regimented to confession, regimented to Communion. Markedly so when we have that abomination of Communion for the team and such like. Students tend to score high when Communion is presented for personal sanctification, which probably is the best reason for the Sacrament anyway.

(D) What about marriage?

The average Catholic high-school graduate marries a Catholic. It is the exceptional boy or girl that marries outside the Church. Such products are very conspicuous, but after all every exception is conspicuous. Many more mixed marriages are noticed in the product where the teachers try to prevent boys from meeting the girls and vice versa. Most high-school students are going more or less "steady" by graduation time. By preventing boys and girls from meeting socially, that school scores low on this criterion.

*Second—His relations to himself*

Self-improvement is the beginning of any good. So I ask myself:

(A) How far has he grown in virtue?

We don't conceive his virtue as a by-product of anything but as a direct training process. Besides an intellect and will, a child has instincts, feelings, desires. "The cognitive element is very largely conditioned by the effective. Knowing does not automatically make for willing." It is not enough to train a boy or girl to read, you must develop in him or her a desire to read and an appreciation of the right things to read. More important than the acquisition of an ability is the acquisition of a right conscience concerning its use. High school is education, not mere training. This growth is hard to evaluate. Suffice to say that a high-school graduate doesn't rise above the fiftieth percentile. There are many variable factors that enter in here, but that would take us too long to discuss.

(B) How has he improved culturally?

Our graduate is all right on this count provided, of course, that we define culture as broader than parsing Latin nouns and working algebraical symbols. Parenthetically, changing the name of the Department of Latin to the Department of Latin Culture has sort of put these people "on the spot" and made them produce the product

that they have always been talking about Our high-school graduate reads rather widely and, we may say with a sense of satisfaction, rather well.

(C) How does he maintain his health?

Again we score as well as the average, especially in schools where inter-mural athletics are conducted in conjunction with inter-scholastic athletics A "name" football team or a championship basketball team gets publicity, but, like mountain peaks, they are of very little value. It is down in the valley beyond where the fertile soil is, that feeds the multitude Likewise it is in the health program of the school where the good is done and not on the national gridiron

(D) How does he earn a living?

Again we can feel justifiable pride that our high-school graduates are not parasites They may not know how to earn a living in a specific trade, but what is more important they certainly want to earn a living The capacity adjustment of the human individual for different kinds of work is tremendous. The psychological basis for specific aptitudes is rather slim. It is true that good people may be good for nothing, but our average graduate is useful in many occupations I think they have been imbued with the wisdom that the diploma doesn't entitle them to a thing The high-school graduate knows that if he sweeps the floors well, perhaps they will let him polish the brass; and from then on he may proceed, like the admiral in the opera Pinafore, and be the leader of the king's navy.

*Third, and last—His relations to his fellow man.*

(A) How courteous is he?

Strange to say my graduate scores very high on this criterion Senior high-school teachers were very surprised to note that their "jitterbugs" were polite, courteous gentlemen but such is the case.

(B) How disciplined is he?

High again. Our graduate is a well-disciplined individual. This is a matter of comment among educators "outside the fold."

(C) How good a citizen is he?

He is not Fascist, Communist, Socialist, or such like. The glorious record of our graduate in peace and in war tell us we need have no fears on that count. Catholic schools have always been doing a first-class job in citizenship training. In these war times, Catholic teachers can be proud of the fact that they have always been doing the best job that is being done anywhere in the training of citizens in America. The products of the Catholic schools speak for themselves as outstanding citizens of the community.

Such is the evaluation of a Superintendent. It would be interesting to see a high-school graduation conducted on these lines rather than on A, B, C, D, and F's—probably like ordination to the priesthood. The ordaining prelate turns to the Superior of the seminary and asks "*Scis illos esse dignos?*" "Do you know these men to be worthy" and the reply comes "As far as human frailty allows me to know, I both know and bear witness that they are worthy of this office," and the Bishop says "*Deo Gratias*—Thanks be to God."

Similarly at the high-school graduation together with the criteria of A, B, C, and D would be the question to the Principal "Do you know these boys and girls to be worthy" and the reply would come "As far as human frailty allows me to know, I both know and bear witness that they are worthy of this diploma" and the Superintendent would answer "*Deo Gratias*—Thanks be to God."



## EXAMINING THE PRODUCT OF THE CATHOLIC HIGH SCHOOL

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BROTHER JOHN BERCHMANS F S C., A M, CRETIN HIGH  
SCHOOL, ST PAUL MINN

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General MacArthur sent back word to the United States a few weeks ago that the Army's new Garand rifle was O. K. Tried out on the proving grounds of actual battle in the jungles and in the hills of the Philippines, the new rifle proved its superiority and merited General MacArthur's approval.

When General Motors produces a new car, it is taken out to the proving grounds and given many and varied tests to make certain that it has no weak spot; that it can take the terrific punishment it will meet in actual service.

When General Mills' Research Department produces a new breakfast cereal, it is tried out in certain localities for a whole year before it is put on the market, and every good product is tried and tested even after it goes into service to find out how well it stands up

Today the high-school Principal examines the product of the Catholic High School. That product is vastly more important than any fabrication of rubber and steel. How very necessary it is to examine frequently that product to find out how it is standing up under the wear and tear of this modern, mechanical, materialistic age. We must make certain that our product has no weak spot; that it can meet the many and varied problems of our fast-moving world and not falter.

Less than a hundred years ago my grandfather came to his country in the fastest then known vehicle of transportation, the sailing vessel. It took six weeks to cross the Atlantic. Last week a new American bomber made the crossing in six hours. Science and invention have changed our whole way of life. Are we still using educational meth-

ods of the sailing-vessel days, or have we kept pace with the march of time, and are we using the modern procedure of an air-minded generation? We must examine the products of our schools, we must look to the graduates of our schools and to the "drop outs" of our schools for the answer.

Many studies have been made in public-school systems and some in our Catholic-school systems to determine the degree of success attained in achieving the objective of our schools. Every school should make its own study of its own products.

Many school people have accepted the responsibility of finding out what their graduates do after leaving school. They want to know how readily their young people get jobs and how they hold them; they want to know how wisely they use their leisure time; whether they choose wholesome recreation; are interested in community problems; whether they are faithful to the precepts and practices of their religion. The only real test of the adequacy of any educational effort is to determine actually what young people do after they leave school. A follow-up study is one means of making such a test. The results from such a study should give the high school much information to help improve the curriculum, to vitalize and direct counseling, and to make more purposeful the work of the classroom teacher.

Such studies should seek to answer these questions:

- (1) What percentage of the boys and girls who enter the school graduate, and what percentage of those who graduate actually continue their education?
- (2) What degree of success has been attained by those who have gone to college?
- (3) How many young people have found jobs?
- (4) What kind of jobs are they in and where?
- (5) To what extent has the counseling and training we have given them helped them to secure employment?
- (6) What happens to those boys and girls who drop out of school before graduation?

## EXAMINING THE PRODUCT OF OUR CATHOLIC HIGH SCHOOL

EDWARD A EGAN, PERSONNEL AND LABOR RELATIONS  
CONSULTANT, CHICAGO, ILL

About twenty-five per cent of our Catholic high-school graduates matriculate at institutions of higher learning or specialized training. Most of the remaining majority of approximately seventy-five per cent seek jobs in business or industry. Many are successful in getting placed on payrolls. What assets do these graduates offer to employers as a result of their Catholic high-school education? What are the shortcomings, if any, which militate against their employment or success on the job? How can the Catholic high school improve its product?

Let us first consider the assets of the graduate of the Catholic high school.

The general education with which the Catholic high-school product enters the business or industrial world is at least equivalent to that received by students in any other secondary school. It has, however, an added value in that it is spiritualized throughout. It gives the graduate a morality with which he approaches the problems of his work life. And morality makes for better employer-employee relationship.

Throughout the Church obedience is a characteristic virtue. Its hierarchy is founded on obedience. The laity has the obligation of being obedient to the clergy. Both have the solemn duty of obeying the infallible teachings of the Church. With obedience so dominant throughout the Church, does it not follow that the Catholic high-school product, under the influence of such obedience in the formative years of his life, can hardly escape from becoming imbued to a good degree with a spirit of self-discipline? Since wherever the employee works, be it at a desk or at a machine, the employer demands of him subordination to

those who are his superiors, his training in self-discipline serves him in good stead. For the employer he should make an easier employee to handle.

In the exercise of his rights, the Catholic high-school product expects justice from his employer. The employer likewise has the right to receive what is justly his due from the Catholic high-school graduate who is his employee. The latter is by virtue of his education better prepared to understand what his obligations are in rendering "*quid pro quo*" to his employer. In the Catholic high school he has learned the significance of justice in the relationship between God and man and man and man.

It is not at all unusual that employers place Catholic high-school products in positions of trust. They well know that such employees have long been taught with emphasis the difference between right and wrong and that honesty is right and dishonesty is wrong. These concepts are part and parcel of their belief in God and of their practice of His religion taught to youth more thoroughly through the medium of the Catholic high school.

Now let us pass over to the second question.

Catholic high schools have not been sending into business and industry products as specifically prepared for jobs as they might be. This is due, no doubt, to the fact that vocational training is not as generally found in Catholic high schools as it is in other secondary schools. However, the slow progress of vocational training in our institutions is perhaps reasonably justified. Increasingly, the production worker is taking the place of tradesmen in industry, and the length of time necessary for training of factory workers is steadily reduced. The swift changes and trends which are marking industrial development also make it both difficult to plan and expensive to invest in this uncertain field.

Interviewing of our graduates by employment departments discloses that they are not as well prepared as they

should be for the transition from the classroom to a job. Reason for this is because they have not had the adequate vocational guidance before they left school. This preparation was not provided in the main because the high schools do not give as wide and thorough application to vocational guidance as it deserves; they are not equipped with as dependable data on commercial and industrial jobs as could be had; and but little is done to maintain as complete cumulative records of students as are needed.

Some of the confusion and disorder existing today in the field of industrial relations is due to the lack of understanding on the part of employees about objectives, functions, and operations of business and industry. Some of our Catholic high-school graduates are included among such employees because they have not had enough sound and practical information about business and industry. It is true that our curricula provide for a course in Economics. However, the weakness of such a provision lies in the fact that economics is elected by a small proportion of high-school students.

In following up the experiences of graduates who have tried to secure a job in business or industry, we would find that most of them would say that they were asked what kind of previous work experience they have had. In the past, when parents did not coddle youth as much as today and allowances were not as frequent and generous, boys and girls went out and found part-time work for themselves. Under present-day conditions, while this would be a very worth-while training, to my knowledge there are not many Catholic high schools which have a program for securing part-time employment for students.

More adjustment is required of youth now than ever before. The responsibilities of living in this modern world are greater than ever, and youth is less prepared to meet these great responsibilities. It is essential, therefore, that everything possible be done to adjust youth quickly and

thoroughly to its role in the workaday world. Greater emphasis on vocational guidance, better instruction in fundamental knowledge about business and industry, closer cooperation with business and industry in the community, and programs providing for assistance in obtaining part-time employment for students would be trends in the right direction on the part of the Catholic high school

## INSTITUTIONAL AFFILIATION WITH THE CATHOLIC UNIVERSITY OF AMERICA

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ROY J. DEFERRARI, PH.D, LL.D, SECRETARY GENERAL,  
THE CATHOLIC UNIVERSITY OF AMERICA,  
WASHINGTON, D. C

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In the few minutes allotted me, I shall endeavor to describe the nature of institutional affiliation with the Catholic University of America. At the outset, it should be understood that the University has no alternative as to whether to affiliate or not to affiliate. Certain passages of the Statutes of the University, authorized and approved by the Sacred Congregation of Seminaries and Universities, make this clear. They read:

Art 2. "The University must look to the welfare not only of the students enrolled, but also of all the faithful in the United States of America, and hence it should be of help and assistance to Schools, Colleges, and Seminaries, especially by training teachers who shall be qualified to instruct Catholic youth in these institutions. Thus the University should be a national center of Catholic culture, and should be held as such by all."

Art. 6. "The University is empowered to affiliate other Institutions for the purpose of conferring Academic Degrees, according to the requirements of Art. 71."

Art 71. (1) "The Rector and the Academic Senate, through consultation with the Heads of other Catholic Colleges and Seminaries, shall earnestly strive to promote, by common planning and effort, the education of Catholic youth and to secure the complete cooperation of all in the proper training of the young."

(2) "Colleges, Seminaries, and other Catholic institutions may, without prejudice to their autonomy, be affiliated to the University by the authority of the Rector and the Academic Senate upon the fulfilment of conditions to be prescribed by said Rector and Senate."

"The affiliation of Seminaries must have the approval of the Holy See in each case."

In this paper, no consideration will be given to the affiliation of Theological Seminaries with the University. We are concerned with the purely academic and non-theological institutions.

Certain points seem clear from the statutes. The Sacred Congregation of Seminaries and Universities wishes the Catholic University of America to be a national center of Catholic culture, not only for those enrolled as students within its walls, but, for all the faithful in the land. As a means to this end, it authorizes the University officials to invite the cooperation of all other Catholic institutions for the proper training of youth, without interfering with the autonomy of these institutions. The details of this plan of cooperation, which is called affiliation, are left for development to the wisdom of the University authorities.

These authorities believe that they are correctly interpreting the wish of the Sacred Congregation of Seminaries and Universities in conceiving the aims of affiliation, as applied to all types of affiliates, to be as follows:

(1) The strength that would naturally come to all affiliates from a union for a common purpose. This undoubtedly has weight with non-Catholic educational groups, but I fear that much closer union by a much greater number of Catholic educational institutions must be achieved before this aim can be attained to any great degree.

(2) The dissemination of information on current thinking within educational circles, through periodicals distributed to affiliates at regular intervals. This is being done effectively through three bulletins, for secondary schools, colleges and universities, and nursing schools respectively, which appear four times a year each and contain summaries of and comments on pertinent and important articles appearing in contemporary literature.



(3) The University as a source of information on all academic matters, such as textbooks, reading lists, types of examinations, educational policies, etc. This is of special importance in times of great stress like the present. The University is fortunate in this respect by reason of its location in the nation's capital and by having a number of its representatives serving on important national commissions.

(4) Facility in cooperating on investigations of common interest to affiliates. This has developed remarkably in the making of new and badly needed textbooks

(5) Special institutes and meetings for different classes of academic officers and administrators to discuss common problems. It is hoped that such gatherings can be organized more frequently than they have been thus far

(6) Direct assistance for individual institutions when dealing with outside educational groups, such as accrediting agencies. This is an increasingly extensive activity and facilities are being enlarged to carry it on

Every institution before it is affiliated must, of course, be examined, and this is accomplished by a questionnaire and a personal inspection by an expert in the field of education concerned. No specific requirements are laid down as necessary for affiliation. Certain minimum requirements are necessary for the proper maintenance of an institution of any kind, but the main emphasis will be placed on the administrators' understanding of the purpose of their foundation as a Catholic institution, on their zeal, and on the resources at their command to enable the institution to attain the aims proposed. It is not the wish of the authorities of the University to "standardize." It is understood that every Catholic institution will have many aims and principles in common with other similar Catholic institutions of its kind. It is expected that in addition to these general aims and principles, each Catholic institution must

have special objectives peculiar to itself and these the University would preserve and assist the institution in question to achieve.

In the affiliation of an institution, attention will be centered on the manner in which the institution as a Catholic institution performs its task of instruction as a whole. Consideration, of course must be given to matters which have an important bearing on instructional efficiency such as the financial resources; buildings and grounds, the organization of the curriculum; the administration; the library; the laboratories; admission policy; graduation requirements; student activities; and faculty competence. In all cases it is essential first, that an institution seek affiliation with the University of its own accord and with a sincere desire to improve itself by so doing; second, that the University accept an application for affiliation with the conviction that it can be of real assistance to the applying institution in the attaining of that institution's avowed objectives. If either of these basic conditions be absent, there should be no affiliation. Affiliation with the Catholic University, then, means that the affiliate is a steadily improving institution of its particular type, receiving at least some guidance and assistance in its development from the University, but at the same time remaining quite independent in working out its own destiny.

At present, affiliation is being effected with secondary schools, junior colleges, teacher-training institutions colleges and universities, and the several types of nursing schools. By far the most extensive work is being done with secondary schools. Two experienced high-school teachers devote their full time to this work, with assistance also from others. The student-examination feature of this phase of affiliation is optional, but, as reorganized five years ago, is very attractive to the schools. Nearly 8,000 examinations are being sent out this year. A recent development has been so-called diocesan affiliation. Two diocesan superintendents

have within the last year requested affiliation for all the secondary schools under their control. A plan has been devised, entirely satisfactory to all concerned, whereby the superintendent gets the maximum benefit out of the process without jeopardizing in the slightest but rather enhancing his authority.

In closing, may we say that we believe that any Catholic institution of learning, which is content to enjoy the approval of non-Catholic agencies only and has little or no interest in affiliating or allying itself with Catholic groups and centers of Catholic education, will, over a period of time, suffer seriously at least in its appreciation of the Catholic ideal; and, if affiliation with the Catholic University of America does nothing else, it will by its various forms of service do much to keep alive a worthy appreciation of that Catholic ideal

## A SUPERVISOR'S EVALUATION OF THE TEACHING OF RELIGION

BROTHER BERNARD T. SCHAD, S.M., PH.D., INSPECTOR OF SCHOOLS, DAYTON, OHIO

I approach my assignment with some misgivings. An evaluation implies an analysis, a recognition of strong and weak factors alike and since this evaluation is necessarily limited to our congregation, there may follow implications of an attempt to overemphasize the excellent work accomplished by our own personnel, or a confession of weaknesses in certain aspects of our work. Yet, I believe we can accept the assumption that since all of our congregations share more or less in the same human and supernatural characteristics, we can all lay claim to some members who have been favored by God with rare gifts of mind and heart, as well as others less favored in this regard. With this apology, we can proceed with a certain degree of optimism, taking a just pride in our outstanding accomplishments, at the same time, attempting an evaluation with a frank realism, recognizing our limitations.

### DIOCESAN SYSTEMS, PLANS OF SYLLABI

Congregations having establishments in different parts of the country, such as is the case with the Society of Mary, find themselves working under diocesan syllabi, plans, or systems. Some of these systems are developed in greater detail, such as in the dioceses of Detroit and Cincinnati, where the so-called "Detroit Plan" is in use, and in Cleveland, which has inaugurated its own plan two years ago. In these cases, special publications are prescribed for the Religion course in addition to other recommended texts.

The existence of such plans or syllabi is an indication of the great interest of the hierarchy in improving religious instruction in their respective dioceses. Although such plans have contributed much toward this end, the authors

and authorities do not necessarily lay claim to having a perfect instrument in these programs.

The teacher's position in this matter is very definite. It is expected that he try to have a thorough understanding of the entire program, of the objectives proposed, and the techniques best adapted to attain these objectives. The teacher, after years of experience, may have his own ideas about the teaching of Religion. Nevertheless, when located in any diocese, it becomes his duty to enter into a sympathetic attitude relative to the plan prescribed by the Ordinary, who is the duly authorized teacher of Religion in his jurisdiction.

Diocesan examinations are the practice in many dioceses. It is quite natural that the teacher is much interested in having his class and his school rate among the best of the diocese. With this in mind, there is a danger that he overlook the broader objectives which go beyond the mere acquisition of knowledge. In prescribing these examinations, the Superintendents did not have in mind that they defeat the broader purposes of the Religion course.

### THE TEACHER

No system is better than the teacher using the system. I have observed instructors working under the same system with quite varying degrees of success. In one case, you saw an excellent piece of work done; in another instance, the results were not very flattering. The diocesan authorities prescribe the program, but because it is the teacher in the classroom who can make or break any program, it is well to devote the greater portion of this discussion to his role in the Religion course.

### PROFESSIONAL QUALIFICATIONS

Let us first consider the professional qualifications of the teacher. As a general rule, the priest, because of his theological training, and the Religious Sisters and Brothers, because of the program of studies prescribed by their re-

spective congregations, do possess the requisite knowledge to teach the high-school Religion course. Although essential, mastery of subject-matter is not necessarily a guarantee that a person thus equipped will teach a satisfactory course of Religion. Most of us here present have had the personal experience of attending college or university courses taught by professors having the doctor's degree, and yet, we found some of them to be anything but good teachers. Other factors must, therefore, be present.

Instead of burdening you with a methodical list of such other qualifications, I believe it will be more profitable, though less formal, to have you accompany me in spirit to spend about forty minutes in a class I had the pleasure to visit. This was a sophomore class which I entered a few minutes after the period had begun. Without much formal introduction, I took my place in the rear of the room. The Brother was making use of a short summary at the blackboard—simplified visual aid—consisting of three lines, with but one sentence to each line. These were topic sentences, and were frequently referred to during a greater part of the period. The remaining time was devoted to a discussion of the following part of the text. It soon became apparent that this teacher, in addition to knowing his subject-matter, had prepared his class well; and as a result of this serious preparation you became conscious of a definite plan and organization of the course material. There naturally followed a well-ordered presentation of the various points of discussion, as well as a series of questions by the teacher that were intelligent, purposeful, and timely. The intelligence of this teacher and his effusiveness and enthusiasm were contagious, creating a powerful force in motivating the students before him.

Directing attention now from the teacher to the students, you found a class that was not only quiet and attentive, but a class of real American boys, showing a healthy vitality. The pupil-teacher cooperation that pervaded the atmos-

there was most delightful to witness. The stimulation of thought soon gave expression to frequent questions from the students, questions characterized by the same intelligence and definiteness of purpose as those of the teacher. This Brother put a lot into this course of Religion, both before and during the class period, and he was amply repaid by the gratifying student response. I assure you it was a real pleasure to spend forty minutes in this room, for you felt yourself in the presence of an inspirational teacher, and a similarly inspired class of young men. You realized that having such a healthy situation continue day after day, these young men should leave school, not only equipped with definite knowledge of their Religion, but, also, with an enthusiasm for further study of the doctrines of Holy Church, an enthusiasm that would seek an outlet in the various forms of Catholic Action. Here was inspired teaching, vitalized learning, a functional Religion course. For convenience, let us call this exhibit A.

As a matter of contrast, I will now have you accompany me into another classroom where the atmosphere was not quite so congenial. Let us call this exhibit X. You will not like this visit; I did not like it. We will remain in this uncongenial atmosphere just long enough to familiarize ourselves with the teacher's procedure, and the reaction of the students. This teacher had sufficient knowledge and experience to teach good class, and he was blessed with a fine personality. It soon became evident, however, that he had not given too much preparation to this course; there was little evidence of plan and organization, the presentation and questioning were rather aimless; there was no attempt to introduce visual aids. On the part of the students, the response was rather passive. With little stimulation of thought, there was less vitality; and the pupil-teacher cooperation was rather weak, the teacher being obliged to do most of the work during the entire period. It was a matter of coincidence that my visits to classes A

and X followed each other. However, I reversed the order, with the thought that, after enjoying the pleasant experience afforded by class A, you would be in the proper mood to bear up with the unfavorable reaction following your visit to class X

#### INSPIRATIONAL TEACHER A NECESSITY

At this point, I feel there arises in your mind that debatable question as to whether the Religion course should be assigned to all teachers indiscriminately, irrespective of where they fall between exhibits A and X. Or should this task be reserved to the selected few who, because of their qualifications, are capable of outcomes such as might be reasonably expected from exhibit A teaching.

During the past scholastic year of 1940-1941, I visited 225 teachers in action. The observations made in those classes were recorded on small class-visitation reports. At the end of the year, the tabulation of these reports made it possible to classify all teachers into one of three categories—the superior or above-average teacher, the average teacher, and the below-average teacher. This was not a strictly mathematical classification; yet, because of the factual character of the data available, it was possible to draw fairly accurate conclusions as to the number to be found in either of these groups. Other supervisors have arrived at such conclusions by similar or other methods, where the majority of the teachers could be placed in the first column of superior teachers; some were listed as average teachers; and a few who could hardly be rated better than below-average.

Our Catholic schools are charged with the responsibility of sending forth students equipped with the knowledge of their Religion and with the desire to practice it. But in our age, we need more than this. Our hierarchy are calling for articulate Catholics with conviction and enthusiasm to take their place of influence in the home, as members of society, and as citizens of their country. If we now turn



back to our experiences in these classroom visits, we will naturally conclude that the classroom from which such a product might normally be expected is that controlled by the inspirational teacher as found in exhibit A

### BROADER PERSPECTIVE

In our discussion thus far we have seen the teacher confined to his text, the syllabus, and the classroom. The Religion teacher of this modern age must broaden his perspective in such a manner as to visualize the life's experiences facing our future citizens, in their family life, in society, in business, as a citizen, and as an integral part of this modern civilization. He must also have a clear understanding of the forces, social, economic, political, and religious, that have brought us to the chaotic state in which we find ourselves today. The Religion teacher is not expected to teach sociology, economics, and political science in his Religion course, but these factors must form his background if those who leave our schools are to take their place of influence in this modern world. Familiarity with the encyclicals and letters of Pope Leo XIII, Pius XI, and our present reigning Pontiff, Pius XII, on these various problems, will supply him with a sound Catholic background.

### SUPERNATURALIZE THE RELIGION COURSE

It is most essential that the supernatural be given a very definite place in the Religion course at all times. In order that the immediate and broader objectives be most effective in the attainment of this ultimate goal, namely, the salvation of the souls of our students, and the salvation of those coming under their influence in later years, they must be schooled in practices of divine grace, their Religion course must be Christ-centered.

### THE CHALLENGE

If there ever was a period when the Catholic school as part of the Church's program, was faced with a challenge this period is with us today. In England they are

telling with a smile the story of a prayer of a little girl who, in the midst of a succession of nights of terror by bombing, prayed for her grandparents, for her father and mother, for her brothers and sisters, asking that God take care of them, and then—in childlike fashion—concluded: “And now, God, please take care of yourself, for if anything happens to you, we’re all sunk!”

Is anything happening to God in our world today? With the universal chaos now prevailing, we are forced to recognize that something is happening to God, where God has not only been forgotten, but where, in consistent fashion, organized atheism, ancient and modern paganism and insidious materialism, have been exacting their toll in dechristianizing the peoples of these nations.

Has anything been happening to God in our own United States? We have it on the authority of Msgr. Fulton Sheen and others that sixty per cent of the citizens of our country are not interested in religion and Christianity. What portion of the remaining forty per cent can be truly classed as Christian? At the recent convention of the American Association of School Administrators, one of the sessions was devoted exclusively to the topic “Religion and Modern Education.” At this meeting two of the speakers made the statement that there is general agreement on this point, that the religion of today must not be associated with any set dogmas, and that no sect can dictate the kind of belief the people should follow. In other words, according to this conception of Religion, I am at liberty to choose the third, the fourth, and fifth commandments of God for my creed, and discard the others, if I so desire, as not suited to this modern and enlightened age. Would it not be conservative to say, then, that this forty per cent could be discounted by from five to ten per cent, thus leaving but thirty or thirty-five per cent of our citizens who merit the name of Christian?

Recent developments are placing the United States in an

important position of leadership in world affairs, and this influence will be a powerful factor in determining the kind of world in which we are to live after this war is won—and win it we must. In view of the facts just stated relative to the attitude of our citizens toward Christianity, the question naturally arises as to the kind of leadership we as a nation will be able to offer toward a stable Christian civilization

Do we, as Catholic educators, and in particular, as teachers of Religion, recognize the challenge thus placed before us? Do we grasp the great potentialities of our Religion to cope with such a situation? Any person, such as a Provincial, Inspector, or Supervisor, who has the opportunity of visiting our Catholic schools in action, must be filled with admiration at the zeal and devotedness exercised in behalf of Catholic education. Yet, I cannot escape the thought as to whether we fully appreciate the gravity of the present situation; whether we take a realistic view of the great responsibility placed on the Church in these critical times; whether we are perhaps taking a business-as-usual attitude toward these epoch-making developments, whether we are satisfied with being just subject-matter teachers of Religion, instead of teachers who see the pattern of Christian that the world needs so badly today; and whether we have a clear vision as to how well we are accomplishing our task of forming Christians who will be equipped and disposed to contribute toward restoring Christ to His rightful place in the individual, in the Christian home, in a Christian society, in our American democracy, and in a modern Christian civilization.

## THE NEED FOR INSTRUCTION IN THE SACRAMENT OF MATRIMONY

REV. RAYMOND B BOURGOIN, S.T.B., A.M., PRINCIPAL,  
MONSIGNOR JAMES COYLE HIGH SCHOOL,  
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We Catholics live constantly in a world of alien thought and, most emphatically, in a world of alien conduct. We are surrounded by an atmosphere of insidious and pleasant paganism. In no department of our contemporary social life is this paganism more unblushingly prominent than in the ideas and practices which concern matrimony. In his Encyclical on Christian Marriage, Pope Pius XI, of sainted memory has said:

“ . . . not secretly nor under cover, but openly, with all sense of shame put aside, now by word again by writings, by theatrical productions of every kind, by romantic fiction, by amorous and frivolous novels, by cinematographs portraying in vivid scene, in addresses broadcast by radio telephony, in short by all the inventions of modern science, the sanctity of marriage is trampled upon and derided, divorce, adultery, all the basest vices either are extolled or at least are depicted in such colors as to appear to be free of all reproach and infamy.”

The traditional Christian teaching concerning this vital social contract is almost universally ignored. Divorce and re-marriage has become such a commonplace, matter-of-fact procedure that it no longer excites more than momentary comment and is quite taken for granted. The most publicized group of people in our country, the motion-picture actors and actresses, are notorious for their well-nigh universal acceptance of these pagan principles. The stage and screen, popular novels and magazine stories frequently present divorce and re-marriage as a normal, practical solution to an impossible situation.

The teaching of the Church concerning the primary end of marriage is sneered at, jeered at, and practically ignored.

Instead of a permanent contract binding two people forever to a mutual life with a definite purpose, marriage in the modern manner is merely a contract of convenience in which the contracting parties have every right to make their own rules.

If any one imagines that this spirit is without its effect on Catholic young men and women, he is completely deluded. Too many of our young men and women, proud of their modernity, judge the teaching of the Church in these matters as quite antiquated and impractical. Many of them, moreover, have the most inaccurate ideas of these teachings and are quite unacquainted with the reasons for them.

As recently as June 29, 1941, the Sacred Congregation of the Sacraments has deemed it advisable to publish an Instruction which emphasizes and amplifies the rules to be followed by a pastor in making the canonical inquiries before marriage.

In January of this year, the Most Reverend James E. Cassidy, the Bishop of the Diocese of Fall River, Mass., in a letter to his priests says the following:

"We are simply appalled at the number of adjustments and dispensations which our Chancery Office, at our direction, is called upon to issue.

"It becomes each day more and more evident to us that even the Catholic mind is losing its grasp on the sanctity of the marriage tie, the obligations that it necessarily brings, and the great sin that is committed against individual and society at large, by a disregard of the conscientious care that should precede and the conscientious observance of the obligations that follow the binding of bodies and souls in indissoluble sacramental unity."

I believe that it may be allowed that the conditions which prompted this letter are typical of those to be found generally in the country. It is obvious, therefore, that energetic effort on the part of every agency in the Church should be extended to emphasize the Catholic ideal and meaning of matrimony.

Certainly, in this matter, the Catholic secondary school can be one of the most effective of these agencies of the Church. In the Religion class in these schools there is a unique opportunity for detailed instruction in this matter that is of such paramount importance both temporally and eternally, individually and socially. To the great majority of our high-school youth their Religion classes provide the final opportunity for formal religious instructions. To miss this opportunity either by ignoring or by treating the subject of matrimony in an inadequate or superficial manner would be most ill-advised.

The object of education is to train and prepare youth for adult life that shall be successful temporally and eternally. The vast majority of men and women will live most of their adult lives as husbands and wives. The Religion course in our secondary schools cannot afford to ignore this fact which is as obvious as it is important. To do so is to neglect a real opportunity.

Our high-school youth in the motion pictures they attend, in the books and magazines and newspapers they read are receiving regularly effective instruction in the pagan ideas of marriage; we must not fail to provide them with effective instruction in the Christian idea of marriage. For this purpose the secondary school can be a most apt instrument.

It remains, therefore, to inquire who can best give this instruction; how much time should be given to it; where it is best placed in the curriculum, and what the content of the course should include.

I believe that the teacher best equipped to teach this matter is a priest. This is not to say that a Brother or a Sister cannot teach such a course adequately but for many reasons a properly prepared priest is inevitably better equipped. The priest who would teach the course preferably should have some experience in the parochial ministry. In such experience his academic knowledge of the subject gleaned from his theological and canon law studies is sup-

plemented and made practical. By the very nature of things no one else has such an opportunity. Such experience will provide him with knowledge of where stress and emphasis should be laid and will provide him with examples from real life which can make any instruction so much more interesting and effective. He will be prepared to answer practically and authoritatively the many questions which a lively instruction in this matter will provoke.

The priest who is to teach this matter in the high school should have, moreover, the time and the willingness to organize his course and to prepare his class. The subject of marriage legislation is in many instances very technical. The question of procedures, the distinctions, effective proof and impressive defense against objections cannot be presented without confusion and mistake unless the matter is well organized and the presentation well prepared. As any teacher can testify, it is one thing to know the matter; it is another thing to teach it so that others will know it. Hence the priest with parochial experience and the time and willingness to prepare his classes is to be desired in every Catholic high school as an instructor in the Sacrament of Matrimony.

Formal instruction in the Sacrament of Matrimony is best placed in the 12th Grade or Senior Year. Students in this grade average seventeen years of age. They are no longer children. Some of them in two or three years will actually be receiving the Sacrament of Matrimony. All of them are most interested in the subject and all of them have some very confused notions concerning the teaching of the Church and the reasons for such teaching in this matter.

In a great many of our secondary schools the 12th Grade Religion course is concerned with Christian Sociology—the mission of the Church in its social relations. The first and primary social unit is the family or home. When a man and a woman marry a family is instituted. Hence, a study of the Church's teaching concerning matrimony here